

The
HOME GUIDE
For Youth

By
ARTHUR S. MAXWELL

Author of "This Mighty Hour," "Looking Beyond World Problems,"
"Great Issues of the Age," "After Many Days,"
"Uncle Arthur's Bedtime Stories."



"The grass withereth, the flower
fadeth: but the word of our
God shall stand for ever,"
Isaiah 40 : 8

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PREFACE

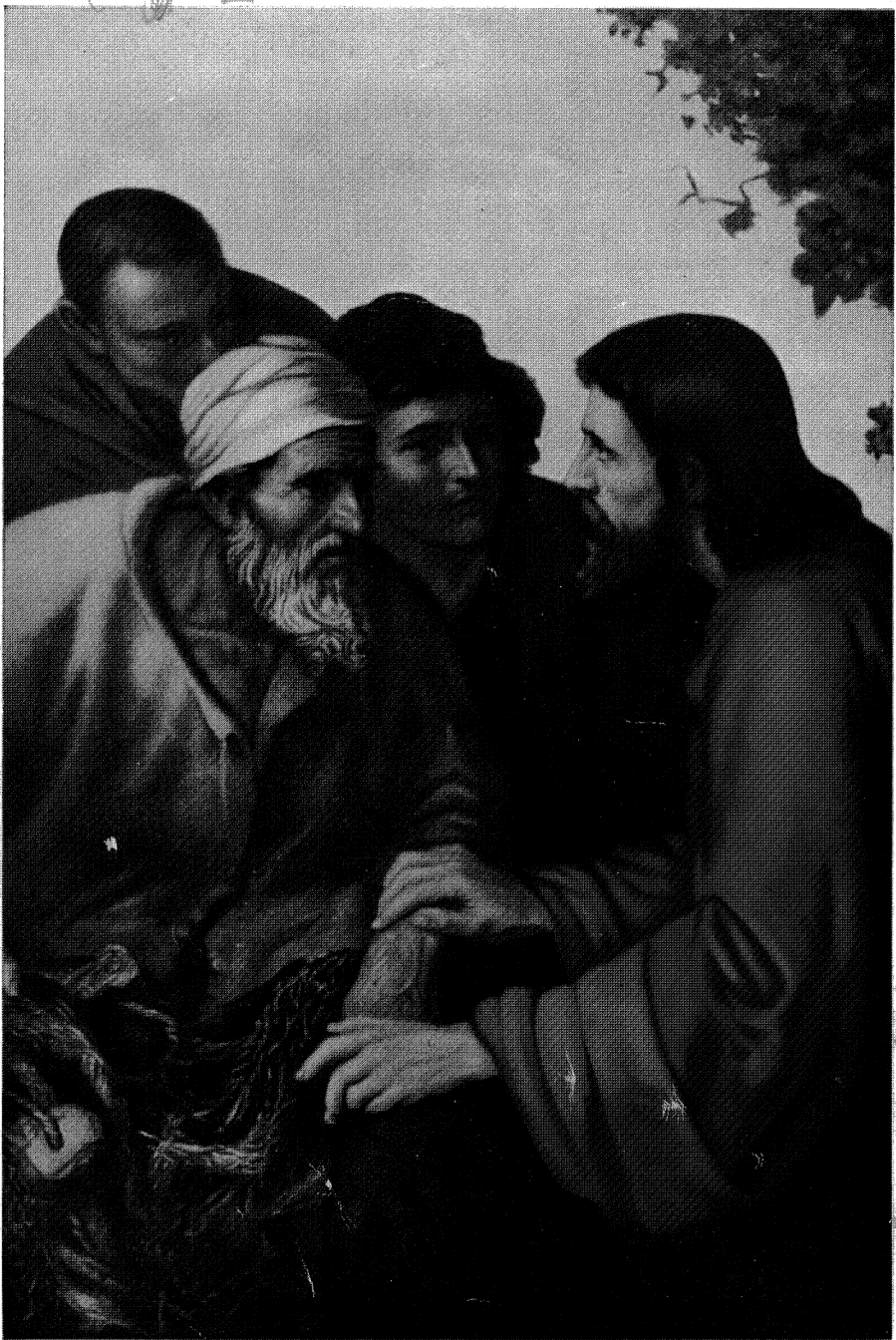
THE BIBLE is the most precious heritage that has come down to us from ages past. Whatever liberty is enjoyed today, whatever kindliness in human relations, whatever humanity in the administration of justice, whatever practical sympathy toward the poor and needy, whatever assurance of life beyond the tomb, is directly traceable to its beneficent influence.

Despite all the attacks of its enemies, the Bible is still the most widely circulated book in the world, and is revered by people of every nation. However, in face of the new challenge of scepticism and unbelief—manifesting itself today in many schools, colleges, newspapers, and even churches—it is of the utmost importance that everything possible be done to bring the rising generation to an appreciation of the fact that the Scriptures are indeed the inspired Word of God.

The greatest danger, perhaps, arises not so much from the acknowledged foes of the Bible, as from the indifference of its friends who profess to have neither the time nor the inclination to read it. The first purpose, therefore, of this volume is to demonstrate what an extraordinarily interesting and valuable book the Bible really is.

It has been our endeavour also to make the vital teachings of the Scriptures, the fundamental truths of the Christian faith, not only clear and plain, but attractive and applicable to the young people of this very modern age. Simplicity has been our watchword, that the youngest child might find therein the way to the kingdom of God, and yet the oldest and wisest be able to discover some new glories in the gospel story.

This is not merely another book *about* the Bible, for in dealing with every theme the Bible has been allowed to speak for itself in its own words that the convincing power of the Holy Spirit might have free course. The words of life have but been woven into new patterns the better to exhibit their grace and glory.



E. Zimmermann

Jesus calling His disciples.

F. Hanfstaengl

Abundant references have been given, and a Scripture Index provided, that the reader may readily turn to the passages quoted and read them in their original setting.

As for illustrations, they represent the work of some of the finest artists who ever put brush to canvas, and we are indebted to many well-known publishers* for permission to use their copyright subjects. Their co-operation has enabled us to make this perhaps the most lavishly illustrated work of this kind. Every picture is a masterpiece, and together they form a gallery of sacred art of no mean order. In their own graphic way they speak of the wonder and power of God's Word.

It is our hope that all who read this book may see Jesus more clearly, and catch fresh glimpses of the love of God in giving His Son to save the world. May some, too, who may be struggling with sin, discover in these pages the way of escape; may burdened hearts find peace, the doubting certainty, and every mourner the sweet comfort of the Lord.

If every reader, when he closes this book, should say, "I never thought that there was so much in the Bible; it is truly the most wonderful Book in the world"—then, indeed, we would be well content. That God may guide all to this happy conclusion is the earnest prayer of

THE AUTHOR.

*Acknowledgments are made to the following owners of copyright illustrations: Messrs. A. B. Shaw & Co. Ltd.; The Autotype Fine Art Co. Ltd.; The Berlin Photographic Co.; The British Art Co. Ltd.; Franz Hanfstaengl, Munich; Messrs. Newton & Co. Ltd.; and the Society for Promoting Christian Knowledge.

CONTENTS

CHAPTER ONE

WONDERFUL TREASURE - - - Page 11

Hidden Wealth — Riches Beyond Compare — A Book of Wonders—Who Left This Legacy?—Unity in Diversity—Amazing Vitality—Its Universal Appeal—"How Readest Thou?"

CHAPTER TWO

WONDERFUL JESUS - - - Page 25

The Hero of the Book — Meet Him on Every Page — His Life Among Men—Words of Power—Gethsemane—Calvary—The Open Tomb—Great Themes of the Bible—The Love of God Unfailing.

CHAPTER THREE

WONDERFUL LOVE - - - Page 43

A Divine Love Story — He Loved Everybody — He Gave Himself—What It Cost—Glories of the Cross.

CHAPTER FOUR

WONDERFUL RIGHTEOUSNESS - - Page 55

Our Holy God—The Bible and Sin—One Perfect Example — Eternal Righteousness — The Ten Commandments — Obscured and Clarified—Magnified by Christ—Written On Our Hearts—The Books of the Bible.

CHAPTER FIVE

WONDERFUL SALVATION - - - Page 71

For Everybody—Whosoever Will—It Takes in You—Altogether Free—The Two's of the Bible—Only Believe—The One Foundation—Cleansed from All Sin.

CHAPTER SIX

WONDERFUL POWER - - - Page 87

A Gospel of Power—Like the Wind—The Promise of the Father—Pentecost—Gifts of the Spirit—To Remain Till the End — Empowered the Reformers — Modern Miracles—Power for All.

CHAPTER SEVEN

WONDERFUL PEACE - - - - - Page 103

The Rock of Ages—A God of Peace—"My Peace I Give Unto You"—No Need to Worry—My Bible and I—Abundant Pardon—Able to Keep from Falling—Able to Succour—Able to Supply Every Need—He Never Fails—The Way to Peace.

CHAPTER EIGHT

WONDERFUL COMFORT - - - - - Page 119

A Ministry of Comfort—A Message for the Afflicted—For Those Who Mourn—The Certainty of the Resurrection—Where Are the Dead?—Death's Briefness—The Prayer of God—The Time of the Resurrection—God Will Not Forget—All Tears Wiped Away.

CHAPTER NINE

WONDERFUL PROMISES - - - - - Page 135

Boundless Resources—Ask and Receive—Wonderful Chapters of the Bible—Bring Large Requests—Men Who Prayed Big Prayers—Tell God Your Desires—A Premier's Tribute—Faith Essential—The Bible Is—

CHAPTER TEN

WONDERFUL CERTAINTY - - - - - Page 147

Evidence of Design—How Jesus Banished Doubt—Prophecies Concerning Himself—The Time Appointed—Meaning of the Seventy Weeks—Part of a Wider Plan—The 2300 Years—The Crisis at the Close—An Epitome of History—Certain and Sure—The Bible Afloat.

CHAPTER ELEVEN

WONDERFUL HOPE - - - - - Page 163

Coming Again—Sure as the Dawn—Belief of the Apostles—The Holy Bible, Subjects and Predictions—Hope of the Ages—Delay Expected—All Signs Fulfilled—Even at the Doors.

CHAPTER TWELVE

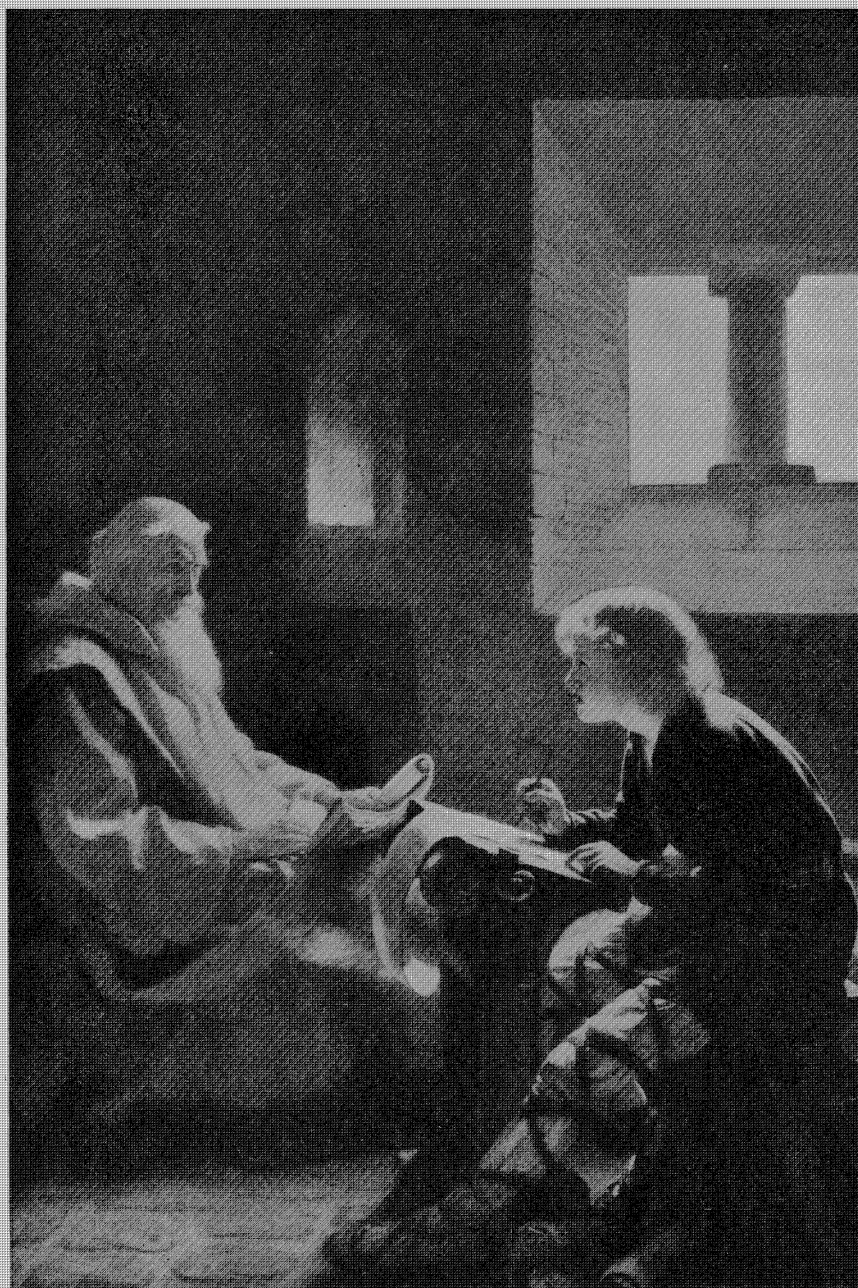
WONDERFUL HEAVEN - - - - - Page 177

A Land of Delight—No More Strife—No More Tears—No More Sickness—A Real Home—The Visioned Land—Heaven's Greatest Joy.

ILLUSTRATIONS

JESUS CALLING HIS DISCIPLES (three-colour)	
— <i>E. Zimmermann</i>	Frontispiece
THE LAST CHAPTER— <i>J. D. Penrose</i>	12
JESUS SPEAKS THE WORDS OF LIFE— <i>B. Plockhorst</i>	15
DAVID WRITING THE PSALMS— <i>F. Shields</i>	16
PAUL IN PRISON— <i>J. R. Burgess</i>	17
CHRISTIAN MARTYRS— <i>Dore</i>	18
THE SPHINX UNCOVERED	19
RUINS AT CAPERNAUM	20
A RIVER OF LIFE FLOWS WITH IT	21
JESUS, THE HERO OF THE BOOK— <i>Titian</i>	24
VASTNESS OF THE UNIVERSE	26
JESUS AND THE WOMAN OF SAMARIA (three-colour)	
— <i>B. Plockhorst</i>	Facing page 26
"THE HEAVENS DECLARE"	27
BETHLEHEM— <i>H. Lerolle</i>	28
THE FLIGHT INTO EGYPT— <i>V. Arlin</i>	29
JESUS IN THE TEMPLE— <i>J. Hofmann</i>	30
CASTING OUT A DEVIL— <i>Drouais</i>	31
RAISING THE DEAD— <i>Delonne</i>	32
THE CRUCIFIXION— <i>A. U. Soord</i>	34
WOMEN AT THE TOMB— <i>J. D. Penrose</i>	36
AT EMMAUS— <i>Lhermitte</i>	37
THE ASCENSION— <i>Liphart</i>	38
THE LOVE OF GOD	42
THE GOOD SAMARITAN— <i>B. Plockhorst</i>	45
HE LOVED THE CHILDREN— <i>E. Hader</i>	46
THE CALL OF MATTHEW— <i>Bida</i>	48
THE RETURN OF THE PRODIGAL SON— <i>J. Aubert</i>	49
HE LOVED UNTO DEATH— <i>Kostka</i>	50
TAKEN FROM THE CROSS— <i>P. Rubens</i>	51
LAI'D IN THE TOMB— <i>F. A. v. Kaulbach</i>	52
ADAM AND EVE DRIVEN FROM EDEN— <i>A. Dixon</i>	54
AMONG THE SWINE— <i>Lady Waterford</i>	56
MOSES RECEIVING THE LAW— <i>E. S. Hardy</i>	58
LOVE THE BASIS OF THE LAW	60
THE LAW IN THE SANCTUARY	61
THE TEN COMMANDMENTS CARVED IN ROCK	62
WALKING THROUGH THE CORNFIELDS— <i>E. Azambre</i>	63
JESUS WASHING PETER'S FEET— <i>F. M. Brown</i>	66
"COME UNTO ME"— <i>Dietrich</i>	70
JESUS HEALS THE TEN LEPERS— <i>E. S. Hardy</i>	73

"GO, AND SIN NO MORE"— <i>E. Signol</i>	75
PAUL PREACHES IN PRISON— <i>F. Shields</i>	77
"WHAT MUST I DO TO BE SAVED?"— <i>F. Shields</i>	79
"THY SINS BE FORGIVEN THEE"— <i>E. S. Hardy</i>	80
JESUS A WELCOME GUEST	82
"YE MUST BE BORN AGAIN"— <i>E. S. Hardy</i>	86
THE PARABLE OF THE TEN VIRGINS— <i>E. Azambre</i>	89
THE COMING OF THE HOLY SPIRIT AT PENTECOST — <i>F. Shields</i>	90
THE LAME MAN HEALED BY PETER AND JOHN— <i>F. Shields</i>	93
DAVID LIVINGSTONE	95
A NATIVE OF RAMU, NEW GUINEA	96
"SAVED TO SERVE"	97
STUDENTS, AORE TRAINING SCHOOL, NEW HEBRIDES	98
BAPTISMAL SCENE AT MOUNT ARARAT	99
STUDENTS, MATUPI, NEW GUINEA	100
A SYMBOL OF PEACE	102
JESUS RIDES INTO JERUSALEM— <i>F. Bruckman</i>	105
"SENT FORTH TO MINISTER"— <i>E. Halse</i>	109
JESUS IN THE HOME OF MARY AND MARTHA— <i>Hanfstaengl</i>	112
PAUL AND SILAS SINGING IN PRISON— <i>E. S. Hardy</i>	114
EVENING PRAYER	116
"AN ANGEL . . . STRENGTHENING HIM"— <i>C. Bloch</i>	118
JESUS HEALS THE LUNATIC SON— <i>E. S. Hardy</i>	120
RAISING THE WIDOW'S SON— <i>Carracci</i>	123
THE RESURRECTION MORNING	125
WAR CEMETERY	127
"THEN THE FIRE OF THE LORD FELL"— <i>E. S. Hardy</i>	134
THE MUELLER ORPHANAGE	140
PETER AND JOHN HURRYING TO THE TOMB— <i>E. Burnand</i>	146
ON THE ROAD TO EMMAUS— <i>A. Lund</i>	149
"IS NOT THIS GREAT BABYLON?"— <i>A. Dixon</i>	152
BIG BEN, LONDON	154
THE DIVINE "BLUE-PRINT" OF HISTORY	156
THE GREAT IMAGE	158
NEBUCHADNEZZAR DREAMS	159
LIGHT AT EVENING TIME	162
JOB CONFESSES HIS FAITH	169
TYNE BRIDGE, ENGLAND	170
STREAMLINED TRAIN	171
FLYING BOAT	171
S.S. "NORMANDIE"	173
LAUNCHING A SUBMARINE	174
SUNSET GLORY	176
A PEACEFUL SCENE	179
THE GOOD SHEPHERD— <i>S. Parker</i>	180



J. D. Penrose

Autotype Fine Art Co.

*The Venerable Bede translating the last chapter of John into Anglo-Saxon
just before his death, May 26, A.D. 735.*

CHAPTER ONE

WONDERFUL TREASURE

*Hidden Wealth—Riches Beyond Compare
A Book of Wonders—Who Left this Legacy?
Unity in Diversity—Amazing Vitality
Its Universal Appeal*

*“The Kingdom of Heaven
is like unto treasure hid in a field.”
Matthew 13: 44.*

“My treasure,” ran the will of a rich farmer, “is buried in my fields. If my sons would be rich, let them dig for it.”

Believing that their father had hidden his money, possibly for safety, in an iron-bound chest in some corner of his farm, the three sons set out with great eagerness to find it.

Armed with forks and spades they dug with great enthusiasm and perseverance, but seemingly to no purpose. Carefully they turned over the soil in every field, digging to a depth no plough had ever reached. But still no sign of box or money was found.

Springtime came, and the search was abandoned that the land might be sown with corn. Then came summer, and harvest. And what a harvest! The like of it had never been seen before. In digging for the treasure the boys had made themselves rich.

All of us have inherited a similar treasure; a family heirloom that has come down to us through many generations. It is buried, too; buried in a book! He who bequeathed it says to us, “If My children would be rich—rich beyond their brightest dreams—let them explore this Book; for in it lies the secret key to all the treasures of heaven.”

That Book is the Bible. In many respects it is just like any other book. It stands in the bookcase indistinguishable from its



"Through the pages of the Bible runs a veritable river of life, flowing from heaven itself."

Courtesy Victorian Railways

fellows except for its black binding. From the outside no one would suspect it to be any more valuable than the rest. Inside, however, it contains treasure beyond price. All who turn its pages with earnest, reverent, and loving hands will reap a harvest of spiritual blessings—of peace, power, wisdom, goodness, inspiration—the very help that *you* perhaps have sometimes longed for and never thought possible.

RICHES BEYOND COMPARE

This is a treasure worth digging for; and the more you dig, the more you will find. Every turn of the spade will reveal fresh gems. You will find strength in weakness, comfort in sorrow, friendship in loneliness, hope in discouragement. You will glimpse eternal things. You will discover how earth is linked to heaven with ties that can never be broken. The Bible will help you to understand God. In Christ He will become both near and dear to you.

The treasure is available for all. Every child of God is heir to it; no one is debarred from searching for it. The Bible speaks to everybody, without respect of persons. To old and young, rich and poor, high and low, it brings the same strong, helpful counsel, the same rich spiritual enlightenment.

Come to it in the freshness of youth, wondering, dreaming, hoping, and you will find it an inspiration to every worthy ambition. Come to it conscious of sin, burdened with a desire to live a better life, and you will find it speaking to you of a way of escape, of free pardon, of the gift of peace, of power to overcome evil. Come depressed in spirit, through the hardness of the way and the perplexities of life, and you will find it speaking

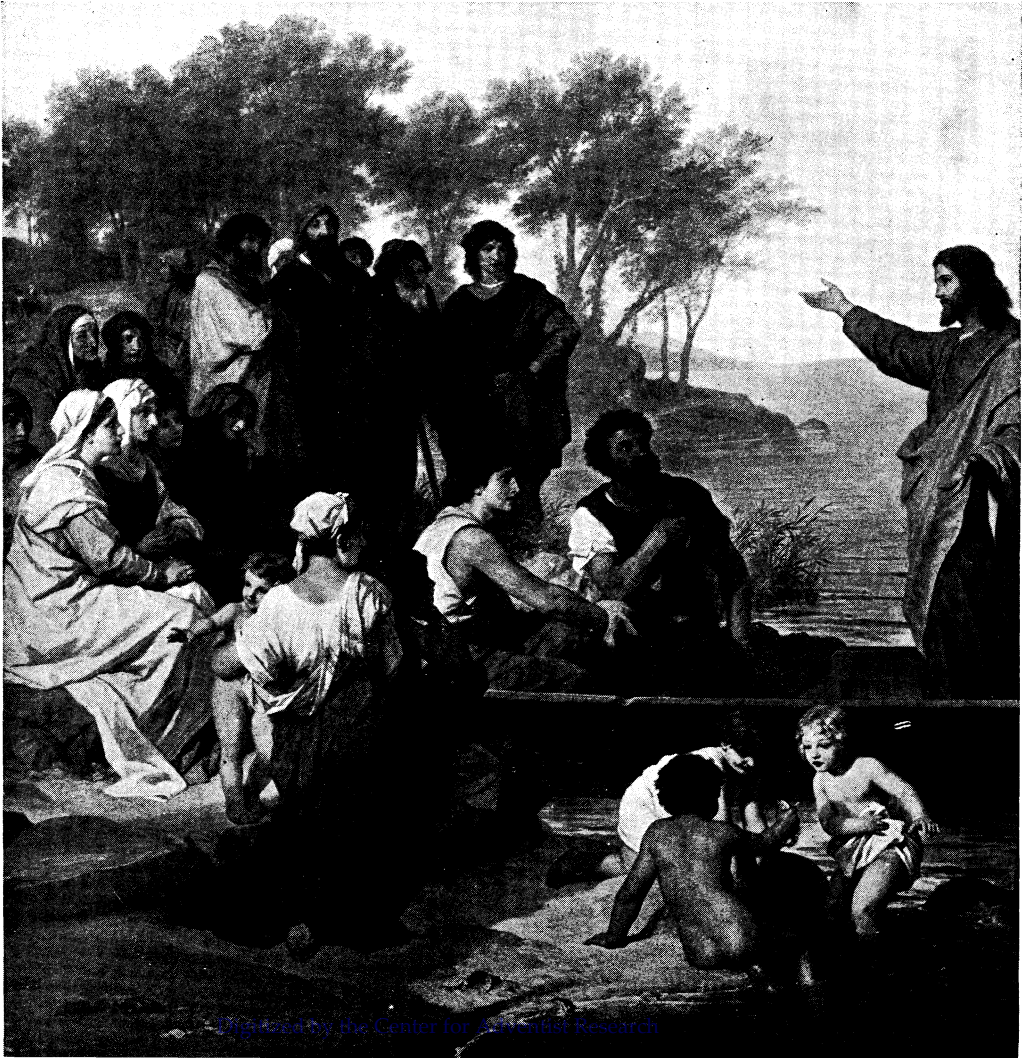
of rest in the Lord, of casting all burdens upon Him. Come to it in desperate sorrow because of some crushing bereavement, and you will find it speaking of divine comfort, of life everlasting, and glad reunion beyond the tomb.

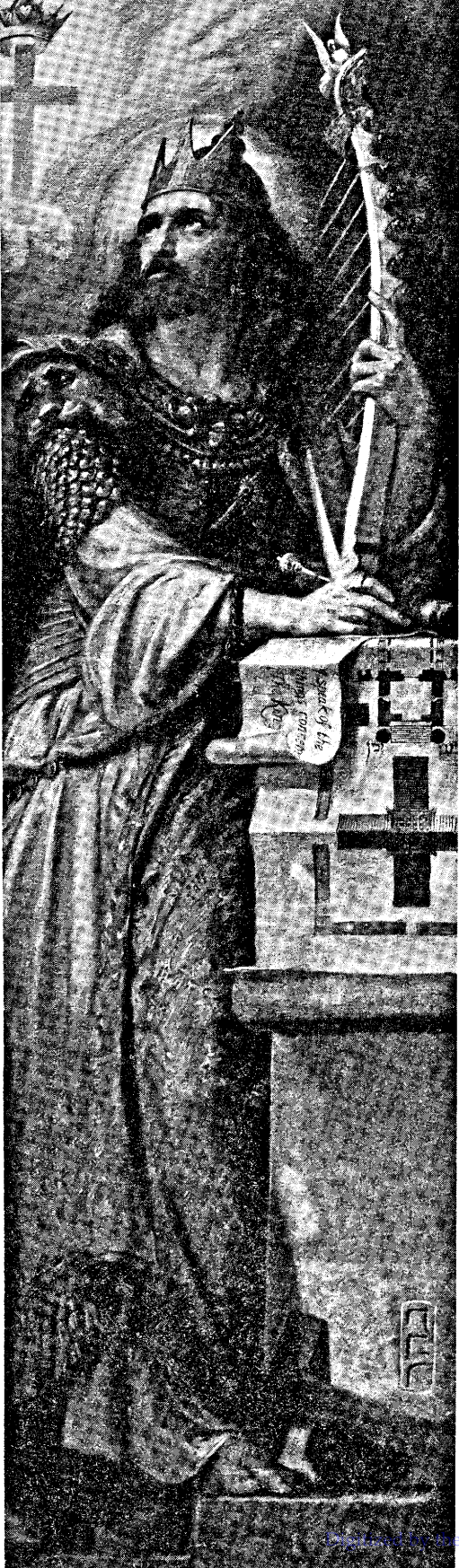
Through the pages of the Bible runs a veritable river of life, flowing from heaven itself. Begin to study it, and the healing, cleansing flood will flow through every channel of your mind, restoring, invigorating, inspiring, with new and abundant life. Vision will be clarified, judgment corrected, ambition purified.

Jesus speaks the words of life to His disciples.

B. Plockhorst

F. Hanfstaengl, Munich





THE HOME GUIDE

Given free course it will swell into a mighty torrent, sweeping away all that is unlovely, unholy, and untrue—all that hinders the making of a perfect man—and stimulating the development of every noble quality. Bursting forth at last in glowing, irresistible activity it will spread forth in ever-widening circles of selfless service for the love of God and the good of humanity.

A BOOK OF WONDERS

Here, indeed, is a wonderful Book. Wonderful in its revelation of the love of God for man; wonderful in its story of Jesus—God in Christ reconciling the world unto Himself; wonderful for the fullness of the salvation that it offers to old and young alike; wonderful for the richness of its gifts of peace and comfort; wonderful for its explanation of the past, its interpretation of the present, and its expectation of the future; wonderful for the hope it inspires of life beyond the tomb and glory without end; wonderful for the heaven it pictures as our eternal home.

No wonder the Bible has lasted through the centuries. No wonder

F. Shields
Autotype Fine Art Co.

*King David writing the Psalms under
the inspiration of the Spirit of God.*

it is still the world's best seller. No wonder it is still cherished by thousands as their most treasured possession. No wonder that in this materialistic twentieth century people are turning toward it afresh as though realizing how barren is life without it.

WHO LEFT THIS LEGACY?

Whence came this Wonder Book of the Ages? From God. Men wrote it, but God inspired it. "All Scripture," said the Apostle Paul, was given "by inspiration of God."¹ "Prophecy came not in old time by the will of man," added the Apostle Peter, "but holy men of God spake as they were moved by the Holy Ghost."² Working within them, guiding their thoughts and dictating their utterance, was "the Spirit of Christ."³

How else could it have been? Were the Bible not inspired it would have perished long ago. Other books written at the same time have mouldered into dust. If this had not been God's Book—if His hand had not been over it in divine protection, it would long since have suffered the selfsame fate.

Think of its authorship. There was Moses, "learned in all the wisdom of the Egyptians"; there was Joshua, the valiant captain of his people, Job the suffering patriarch, David the shepherd lad, Solomon king of Israel, Isaiah the prophet, Daniel the prime minister of Babylon, Amos the herdsman, Matthew the tax-gatherer, Luke the doctor, Peter the fisherman, Paul the Pharisee, and many others. What a company to write a book! Yet all the separate parts they each contributed blend together into a perfect whole. Every section has its purpose, revealing some fresh light on God's plan and yielding new glimpses of His love.

J. R. Burgess
S. W. Partridge & Co.

*The Apostle Paul writing the
epistle to the Galatians from a
prison cell.*

¹2 Tim. 3: 16. ²2 Peter 1: 21.

³1 Peter 1: 10, 11.



Think of where the Bible was written. Parts of it in the wilderness of Sinai; some in Babylon; more in Jerusalem; a few chapters in Rome; and the last on the isle of Patmos. Most of it, too, was written under most distressing and difficult conditions—in the deserts, in tents, in exile, in captivity, in prison. Only God could have helped these men to write with such divine insight, such heavenly power, under such forbidding circumstances.

UNITY IN DIVERSITY

Think also of when it was written. At least sixteen hundred years separate the earliest book from the last. Job probably dates back to 1500 B.C., and the books of Moses to but a little later. John wrote last, his gospel and the Book of Revelation being finished near the close of the first century A.D. In all the long centuries between Job and John came the other books, books of poetry and prose, prophecy and history, gospels and epistles, books on all sorts of subjects, by all sorts of people, in all sorts

Christian martyrs died by hundreds, yet the fiercest persecution failed to destroy the Word of God.

Doré

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The Sphinx uncovered, revealing still further the might of ancient Egypt. The archæologist is continually bringing forth incontestable evidence confirming the accuracy of the Bible.

of places, yet all speaking of the same God, and uplifting the same standard of righteousness, all telling of the same plan of salvation, all looking forward to the same glorious heaven, and not one contradicting another. That would have been impossible without the inspiration of the Holy Spirit.

This marvellous unity of the Bible testifies powerfully to its divine origin. So also does its amazing preservation through the centuries. Time and again its enemies have tried to stifle its voice, but always in vain. No persecution, however severe, no subtle attacks, however cunning, have been able to destroy it or diminish its influence for good.

AMAZING VITALITY

Roman emperors, angered by the obvious power of the sacred writings to turn men from heathen gods to Christ, decreed their doom with that of the early church. They were brought forth and thrown to the flames; but here and there some copies were overlooked or secreted by loyal and courageous souls; and so the Bible lived on through the fiercest fires of those dangerous times.

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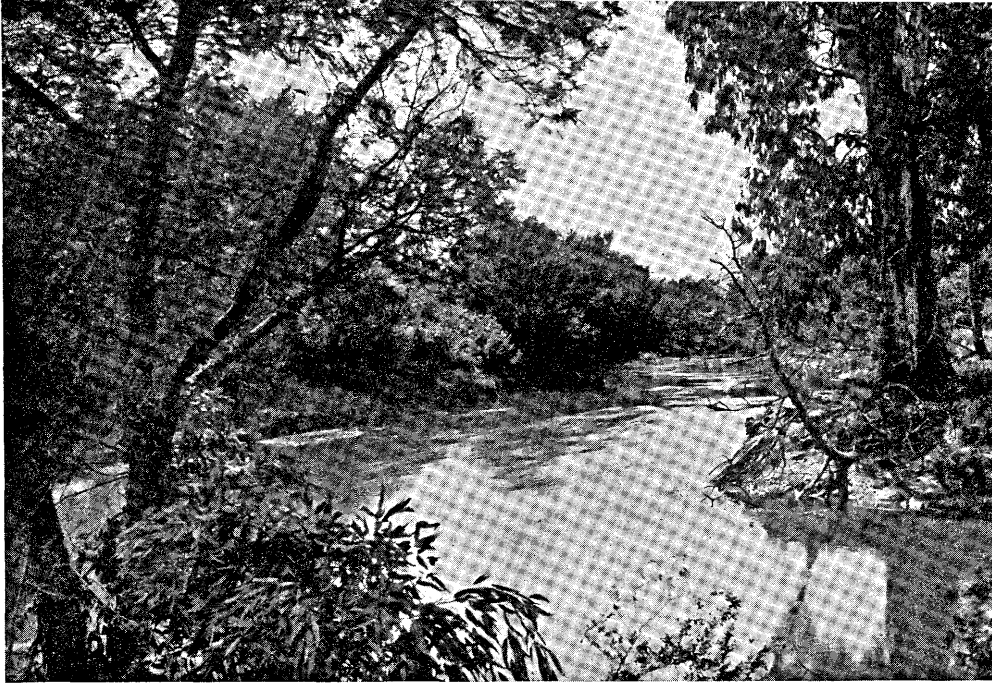
Then followed the papal persecutions. When the Bible began to speak in new tongues, and the awful gulf that had come between its teachings and the church became visible, then popes, bishops, and priests fulminated against it with even greater ferocity than the pagan emperors. Wycliffe and his followers were bitterly persecuted; Huss was burned, Tyndale was strangled, and many another man of God was done to death. With the great Reformers thousands of copies of the Bible perished also. Yet it lived. For the printing-press had come, and no power on earth could stay it.

Then a new peril arose. Critics within and without the new reformed churches sought to minimize its value, to laugh at its history, and scorn its prophecies. It was only folk-lore, after all, a quite unreliable record, they said. People wondered; its staunchest supporters trusted, hoped, prayed. Then archæologists began to work, and from the dust of Egypt, the soil of Palestine, and the sandy wastes of Babylonia, they brought forth

Ruins of the synagogue at Capernaum.

Photo by the Author





Courtesy Victorian Railways

"A river of life flows with it into human hearts."

evidence after evidence proving the accuracy of every detail of the Bible story. Geologists gleaned facts from the rocks that, rightly interpreted, for ever discredit the theory of evolution. Biologists, by innumerable experiments, corroborated the Genesis account of the reproduction of species. Astronomers revealed a universe in harmony with the majestic conception of the Hebrew seers. Thus from this latest and greatest attack the Bible has again emerged triumphant.

That is another of the characteristics of this wonderful Book. It outlives its foes. The passing centuries consume its enemies and leave it more strongly entrenched than ever in its impregnable position as the Word of God. As H. L. Hastings, that stalwart champion of the Scriptures, said many years ago:—

"The Bible is a book which has been refuted, demolished, overthrown, and exploded more times than any other book you ever heard of. Every little while somebody starts up and upsets this Book; and it is like upsetting a solid cube of granite. It is just as big one way as the other; and when you have upset it, it is right side up, and when you overturn it again, it is right side up still. Every little while somebody blows up the Bible; but

when it comes down, it always lights on its feet, and runs faster than ever through the world."

On one occasion Jesus said: "Heaven and earth shall pass away, but My words shall not pass away";¹ and though at the time nothing seemed more improbable, how true His statement has proved! The very synagogue in which He so often preached, and which to His hearers appeared so durable, has long since lain in ruins, and of the Jerusalem of His day there is not one stone left upon another; yet His words still speak with power in all the earth. As Maclear says in his notes on the Gospel of Mark, "His words have passed into laws, they have passed into doctrines, they have passed into proverbs, they have passed into consolations, but they have never 'passed away.'"

ITS UNIVERSAL APPEAL

Yet another wonderful fact about the Bible is the welcome that it receives from the honest in heart in all the world. Its influence knows no boundaries of race or nationality. Its message is for all people. Some books are suited only to certain countries or certain types of mind. But no one could ever say that about the Bible. It fits the Indian mind and the Chinese mind and the African mind, the American mind, and the British mind. It appeals with equal force to the mind of the child, and the mind of the young man and the young woman, as to the mind of the middle-aged and old.

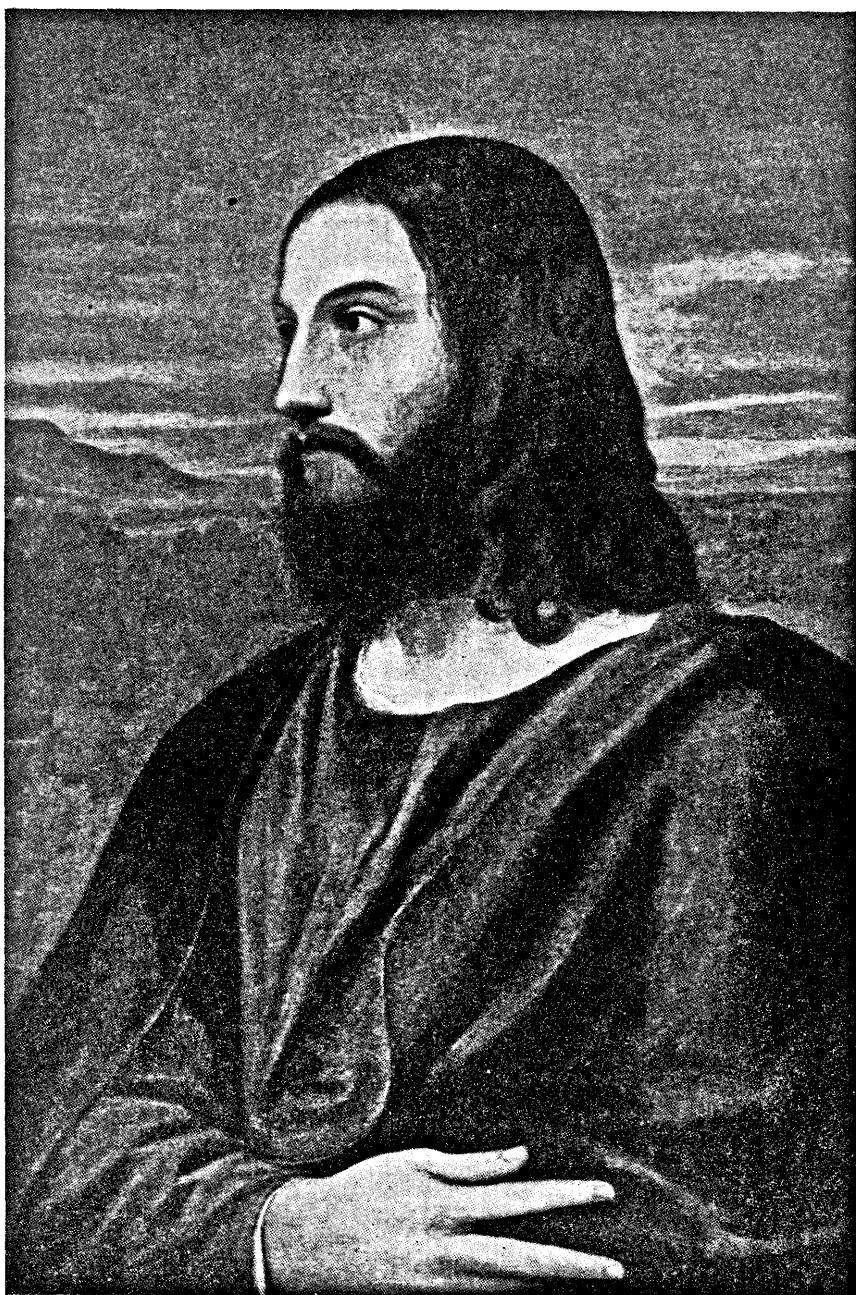
Other books, when translated, lose their original emphasis. Ofttimes the meaning of the author vanishes altogether. But our wonderful Bible never loses its life-giving power. The meaning of its Author can always be understood no matter in what language it is couched. Its revelation of divine love touches every living soul of "every nation, kindred, tongue, and people." Wherever it goes a river of life flows with it into human hearts, blessing and uplifting the race. It "raiseth up the poor out of the dust, and lifteth up the beggar from the dunghill, to set them among princes, and to make them inherit the throne of glory."²

Glorious, wonderful Book! Let us seek the secret of its power.

¹Matt. 24: 35. ²1 Sam. 2: 8.

"How Readest Thou?"

"It is one thing to read the Bible through,
Another thing to read to learn and do.
Some read it with design to learn to read,
But to the subject pay but little heed.
Some read it as their duty once a week,
But no instruction from the Bible seek;
While others read it with but little care,
With no regard to how they read, nor where.
Some read to bring themselves into repute,
By showing others how they can dispute;
While others read because their neighbours do
To see how long 'twill take to read it through.
Some read it for the wonders that are there—
How David killed a lion and a bear;
While others read it with uncommon care,
Hoping to find some contradictions there.
Some read as if it did not speak to them,
But to the people at Jerusalem.
One reads with father's specs upon his head,
And sees the thing just as his father said.
Some read to prove a preadopted creed,
Hence understand but little that they read;
For every passage in the Book they bend
To make it suit that all-important end.
Some people read, as I have often thought,
To teach the Book instead of being taught;
And some there are who read it out of spite.
I fear there are but few who read it right.
But read it prayerfully, and you will see,
Although men contradict, God's words agree;
For what the early Bible prophets wrote,
We find that Christ and His apostles quote.
So trust no creed that trembles to recall
What has been penned by one and verified by all."



Titian

Jesus, the Hero of the Book.

CHAPTER TWO

WONDERFUL JESUS

*The Hero of the Book
Meet Him on Every Page—His Life Among Men
Words of Power—Gethsemane
Calvary—The Open Tomb*

*"His name shall be called Wonderful,
Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace."
Isaiah 9: 6.*

WITH rare insight a little child once called the Bible his "Jesus-Book." No elaborate description could be more accurate. From beginning to end it revolves around Him. He is its Hero; its grand theme from cover to cover. Indeed, but for Him it would never have been written.

It is the story of Jesus in the Bible, and His mighty influence upon every part of it, that makes it the power for good that it is. Without Him it would be as other books that live for a moment and pass into oblivion; with Him it has blessed mankind through many generations, and today wields a more potent influence for righteousness and salvation than ever before.

Until we have discovered Jesus in the Bible we have hardly begun to understand it, much less to feel the current of its power surging into our lives.

To find Jesus in the Bible—not only in the Gospels, but in every book besides—is to find its supreme treasure, the key to its seeming mysteries, and the entrance to its rich stores of spiritual sustenance. Then every part falls into its appointed place. History, genealogy, prophecy, revelation, are seen with new significance, each making its essential contribution to the thrilling life-story of Jesus Christ.

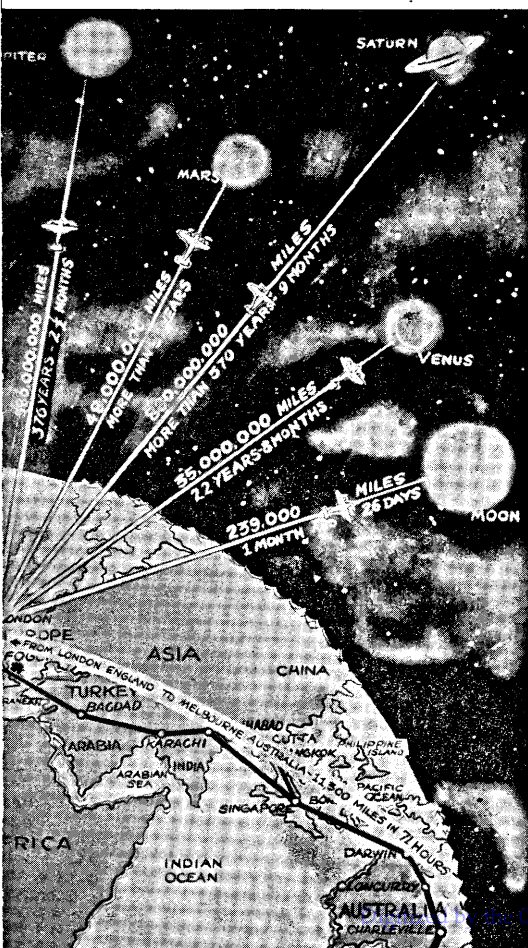
Have you found Jesus, the wonderful Jesus, in the Bible? Come, and we will search for Him.

We do not have to look far. He is there in the opening verses: "And God said, Let there be light. . . . Let there be a firmament. . . . Let the earth bring forth grass. . . . Let the waters bring forth abundantly. . . . Let Us make man."

But was it Jesus who spake these words? Yes, indeed, for we read that "By the word of the Lord were the heavens made; and all the host of them by the breath of His mouth"; "for He spake, and it was done; He commanded, and it stood fast."¹ And the Apostle John says: "In the beginning was the Word, and the Word was with God, and the Word was God. . . . All things were made by Him; and without Him was not anything made that was made." "And the Word was made flesh, and dwelt among us."²

The Apostle Paul also declares: "By Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by Him, and for Him: and He is before all things, and by Him all things consist."³

How this changes our views of Genesis! It becomes at once



Keystone

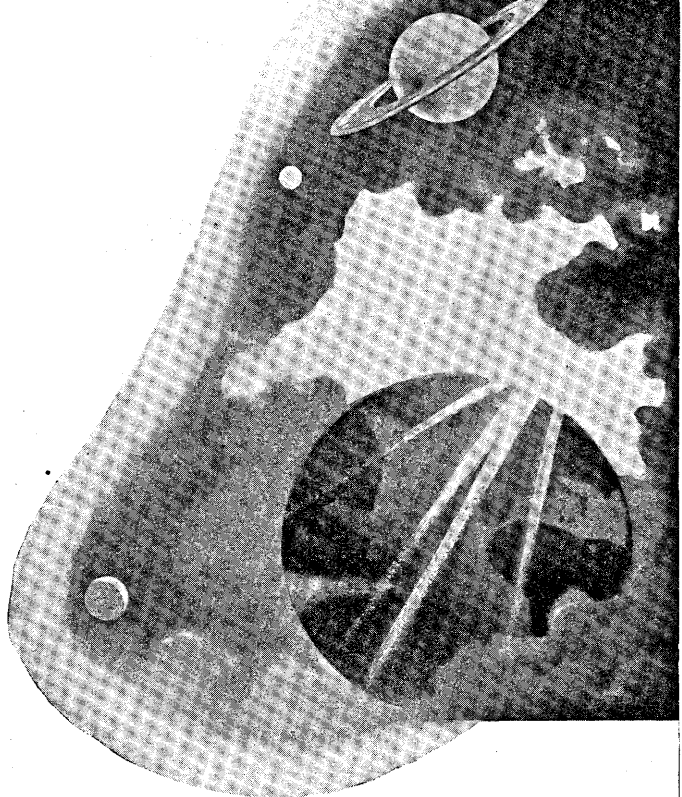
This diagram helps us to appreciate the vastness of the created universe. An aeroplane travelling as fast as the winner of the England-Australia air race would take nearly two months to reach the moon, over 570 years to reach Saturn, and over seventeen million years to reach the nearest star.

¹Ps. 33: 6, 9. ²John 1: 1-3, 14. ³Col. 1: 16, 17.

*"The heavens
declare the glory
of God; and the
firmament showeth
His handiwork."*



*The myriad radiant
orbs that
sweep majestically
through space owe
their origin to
Christ, the Creator
and Sustainer of all.*



the foundation of the gospel story, linked to Nazareth and Calvary with bonds that can never be sundered. It was Jesus who brought the world into existence, who created man in His own image—the same Jesus who in later years died on the cross for man's redemption.

Once grasp this truth, that Jesus is divine; that "God was in Christ, reconciling the world unto Himself";¹ and your whole conception of the Bible, of life, and of eternity will be altered. You will never be the same again; for you will begin to perceive something of the length and breadth and depth and height of the love of God for the world and for you; and your own heart will be warmed with the fire of a new affection.

MEET HIM ON EVERY PAGE

But come, look again. We see Him in the second chapter establishing the marriage institution and the Sabbath. No wonder He said in after years to His disciples: "The Son of man is Lord also of the Sabbath."²

In the third chapter we hear Him foretelling the ultimate triumph of the Seed of the woman over the serpent's brood in

¹2 Cor. 5:19. ²Mark 2:28.



H. Lerolle

Braun et Cie.

He who made the worlds comes to Bethlehem and is born in a stable.

the familiar words: "I will put enmity between thee [Satan] and the woman, and between thy seed and her seed [Christ]; it shall bruise thy head, and thou shalt bruise His heel."¹

He touches every life, speaking with Adam in the garden, walking with Enoch for three hundred years, and pleading with the doomed world before the Flood.² He visits Abraham at the door of his tent, wrestles with Jacob by the brook Jabbok, meets Moses at the burning bush, encourages Joshua outside Jericho as "Captain of the Lord's host," and comforts the three Hebrews in the fiery furnace.³

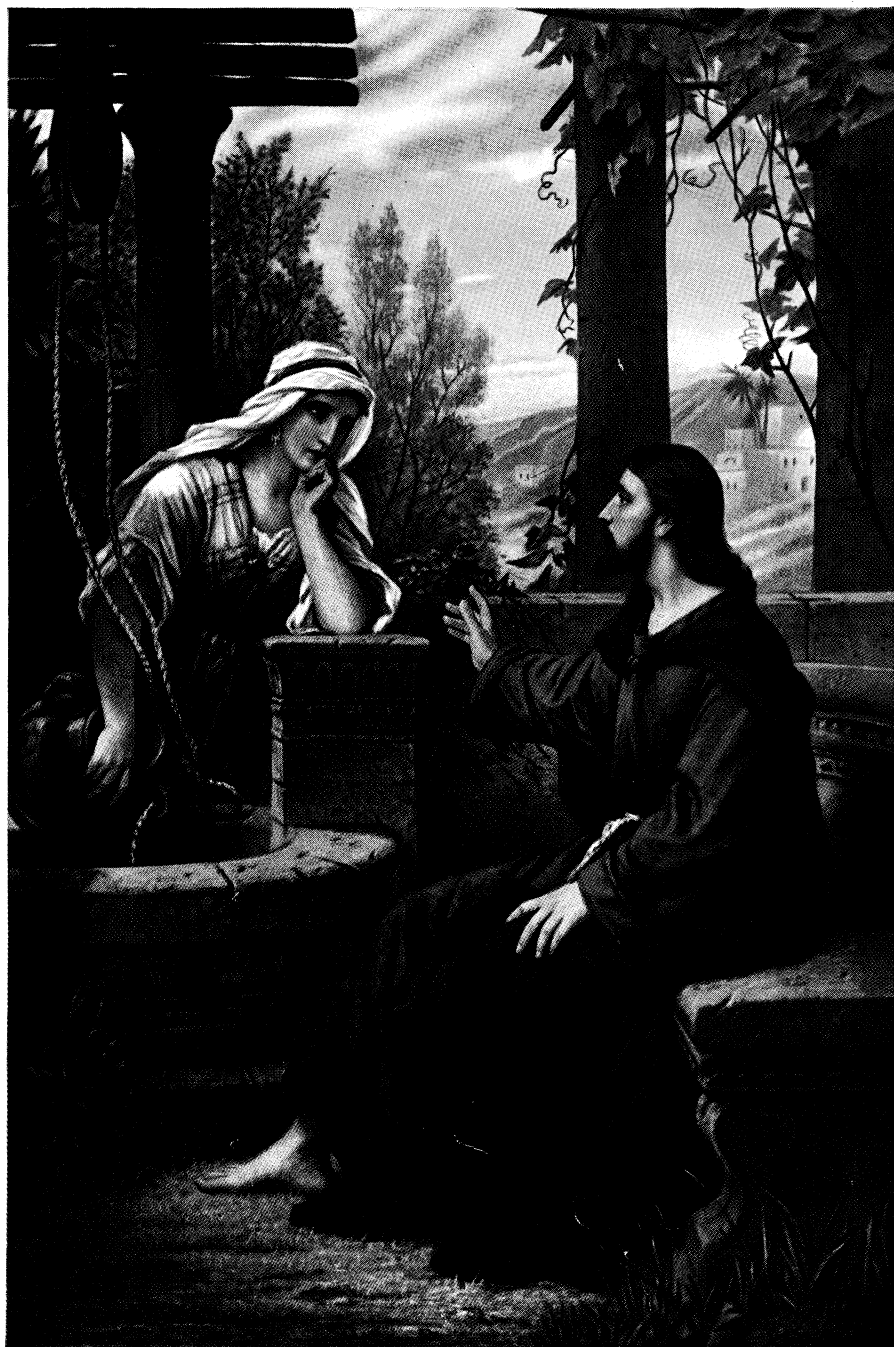
Thus through every chapter, every book, runs the golden thread that binds them all in one. As page after page is turned, so Jesus is seen more clearly, and the wonder of His love gleams forth with ever-increasing glory.

He stands upon Sinai's summit, and, amid indescribable glory, proclaims His eternal law. "The Lord came from Sinai," we

¹Gen. 3:15; Gal. 3:16.

²Compare Gen. 6:3 with 1 Peter 3:18-20. 32:24; Ex. 3:4; Joshua 5:15; Dan. 3:25

³See Gen. 3:8; 18:1;



B. Plockhorst

Jesus talking with the woman of Samaria.

F. Hanfstaengl

read, "from His right hand went a fiery law for them. Yea, He loved the people."¹

He leads Israel through the wilderness from Egypt to the promised land. "In all their affliction He was afflicted, and the angel of His presence saved them: in His love and in His pity He redeemed them; and He bare them, and carried them all the days of old."² "For they drank of that spiritual rock that went with them: and that rock was Christ."³

Through prophet after prophet He speaks to the world and to His people, "rising up betimes, and sending; because He had compassion on His people, and on His dwelling-place."⁴

By elaborate symbolism in tabernacle and sanctuary services He endeavours to reveal His plan of salvation and prepare His people for His own supreme sacrifice, when He should die on the cross to save lost mankind.

¹Deut. 33: 2, 3. ²Isa. 63: 9. ³1 Cor. 10: 4, margin. ⁴2 Chron. 36: 15; 1 Peter 1: 11.

The flight of Mary and Joseph with the Baby Jesus into Egypt.

V. Arlin

Braun et Cie.





J. Hofmann

By permission of The British Art Co. Ltd., and F. Hanfstaengl, Munich
Jesus among the doctors in the temple.

HIS LIFE AMONG MEN

In "the fullness of time"¹ He partakes "of flesh and blood,"² and comes as a helpless babe to Bethlehem. In human form He lives among men for more than thirty years.

"Emmanuel," He is rightly called, "God with us."³

He grows up as a boy at Nazareth, and becomes a humble carpenter. Following His baptism He goes forth among His people as a mighty teacher, preacher, and physician. "Teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people."⁴ For a time He is a national hero.

Divinity flashes through His humanity. He controls the elements. Wind and waves, at sound of His voice, are hushed into tranquillity.⁵

¹Gal. 4: 4. ²Heb. 2: 14. ³Matt. 1: 23. ⁴Matt. 4: 23. ⁵See Luke 8: 24.

Demonstrating further His lordship over nature, He steps out fearlessly upon Galilee's lake and strides confidently over the heaving waters."¹

The eyes of the blind are opened at His touch, the ears of the deaf unstopped. Men lame from birth leap to their feet at His command, while lepers feel a cleansing tide surge through their wasted frames.²

He stops a funeral cortege, raises the dead to life, and turns a widow's grief to boundless joy.³

As His crowning miracle He waits till Lazarus has been in the tomb four days—until his corpse has begun to decompose—then calls him forth, restoring him in health and vigour to his grateful sisters and astonished friends.⁴

WORDS OF POWER

Everywhere His teachings grip the attention of the multitudes. They wonder at the gracious words that proceed out of His mouth.⁵ What He says is so different from anything they have heard before.

¹See John 6:19. ²See Mark 10:52; Luke 17:14. ³See Luke 7:11-15. ⁴See John 11:43. ⁵See Luke 4:22.

"Go thy way; the devil is gone out of thy daughter."

Drouais

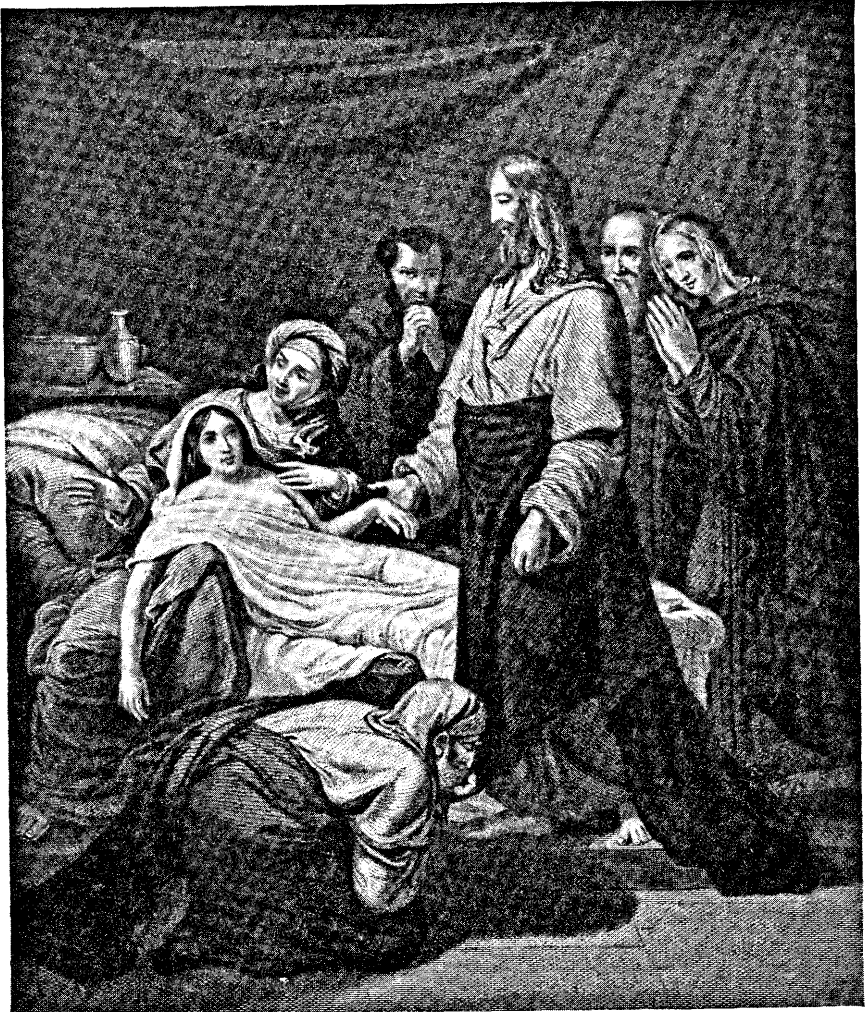


"Blessed are the poor in spirit: for theirs is the kingdom of heaven.

"Blessed are they that mourn: for they shall be comforted.

"Blessed are the meek: for they shall inherit the earth.

"Blessed are they which do hunger and thirst after righteousness: for they shall be filled.



Delonne

Jesus raises Jairus' daughter from the dead.

"Blessed are the merciful: for they shall obtain mercy.

"Blessed are the pure in heart: for they shall see God.

"Blessed are the peacemakers: for they shall be called the children of God.

"Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven.

"Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for My sake.

"Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you."¹

He lifts up Heaven's standard of righteousness. Magnifying the law, He shows the spotless holiness God requires. Outward compliance merely with the letter of a command He denounces as valueless. He demands a complete change of heart, a new vision that perceives God's will and hastens to fulfil it.

His words have power. They convict men of sin, stir the conscience to activity, and set the will in motion. "Never man spake like this man," is the opinion even of His adversaries.²

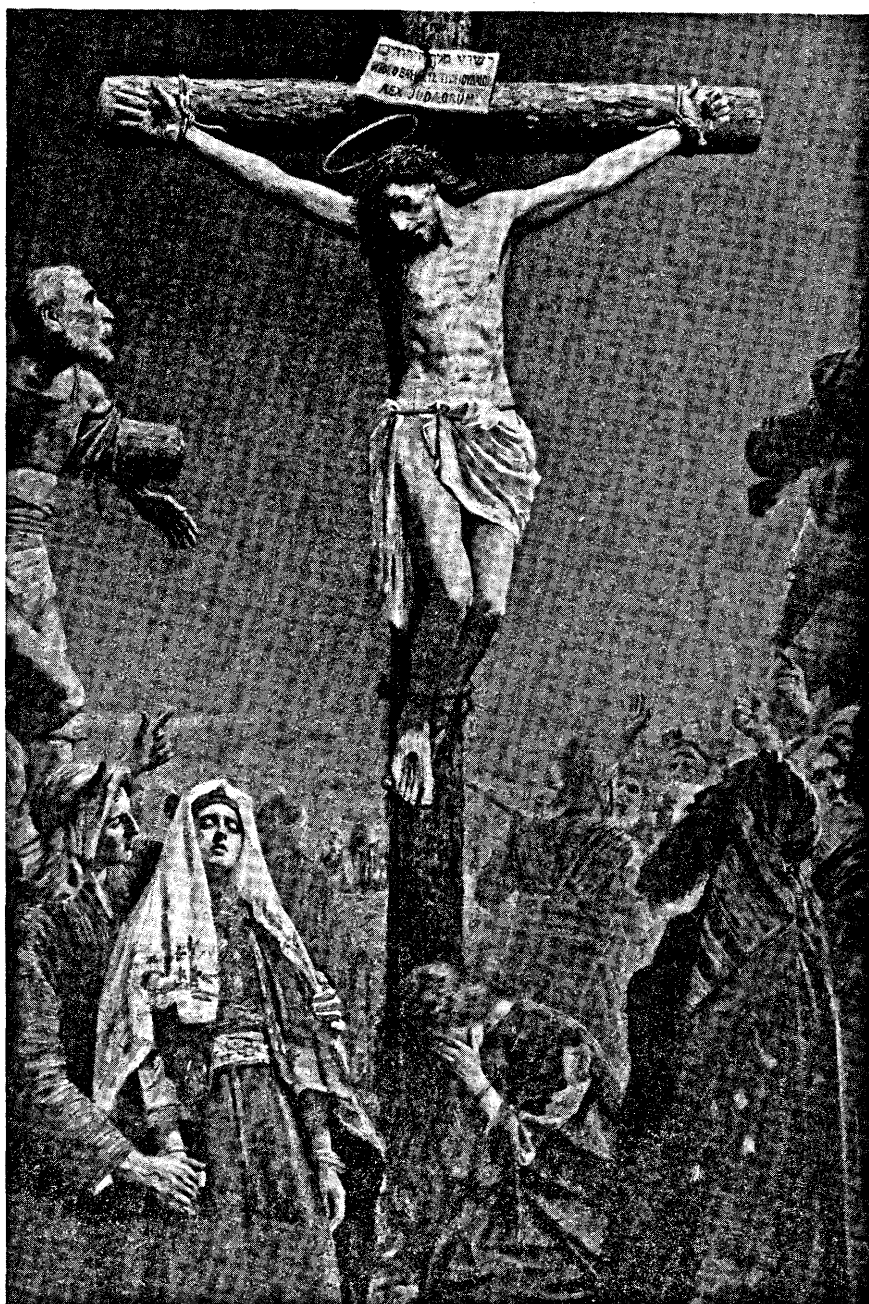
GETHSEMANE

At the height of His fame, when the multitude is clamouring to make Him king, He turns from them and places Himself in the power of His foes. Out of the fullness of His love, and for our salvation, He suffers Himself to be derided, scourged, and crucified.

Though He has laboured unceasingly to help others, He lifts not a finger to help Himself. Though He has controlled the elements, healed the sick, cleansed lepers, and raised the dead, He refuses to exert His power on His own behalf. Instead He humbly resigns Himself, without a murmur of complaint, to the cruellest torture mankind has devised.

For "the joy set before Him," the joy of beholding a people redeemed from sin and restored to fellowship with God, He endures the cross, "despising the shame."³

¹Matt. 5: 3-12. ²See John 7: 46. ³Heb. 12: 2.



A. U. Soord

The Son of God is crucified.

Autotype Fine Art Co.

Behold Him there in the garden on the last dread night before the wrath of His enemies burst upon Him in all its fury. He agonizes in prayer to His Father, realizing as only perfect holiness could ever realize, the exceeding sinfulness of sin and the awfulness of the undeserved penalty He must bear on the morrow. He knows full well that the climax of the great controversy between good and evil has arrived and that all the future depends on Him. To what unplumbed depths of anguish He descends we can never know. Great drops of sweat like blood fall from His fevered brow as He cries: "O My Father, if it be possible, let this cup pass from Me: nevertheless not as I will, but as Thou wilt." And again the second time: "O My Father, if this cup may not pass away from Me, except I drink it, Thy will be done."¹

Then the soldiers come and lead Him away to the high priest. He is dragged from one authority to another, roughly used, falsely accused, and at last condemned to death.

CALVARY

They make sport of Him, jeer at Him, spit on Him. His face that has so often smiled encouragement to the sick and suffering is struck by irreverent hands, while blood pours over it from the crown of thorns pressed mockingly upon His brow. His hands, so often stretched out in blessing to the poor and needy, are seized and pierced with nails. His feet, so swift to do good, are likewise cruelly transfixed. Then the cross is upraised and dropped unfeelingly into the hole prepared for it. The heavens gather blackness and a dreadful feeling of alienation from His Father takes possession of His spirit as He treads this awful winepress alone.

There is no struggling, no resisting; only a brave resolve to carry His purpose through, to endure to the end in His conflict with the powers of evil.

He does not curse His tormentors, but prays for them. "Father, forgive them," He cries aloud, "for they know not what they do."²

¹Matt. 26: 39-42. ²Luke 23: 34.



From Joseph's tomb Jesus strides forth Conqueror of death, and to the wondering disciples the angel says: "He is not here; He is risen."

J. D. Penrose
Autotype Fine Art Co.

At length, amid the fearful darkness that covers the earth, is heard that most plaintive, lonely, and mysterious cry: "My God, My God, why hast Thou forsaken Me?" It is the crisis of the stupendous sacrifice of perfectly self-surrendered love.

Then, when victory is assured:—

"It is finished."¹

"Father, into Thy hands I commend My Spirit."²

So the end comes, and He who could rightly say, "Before Abraham was, I Am,"³ whose goings forth were from eternity,⁴ now hangs limp and lifeless upon a tree of His own creation.

He has paid the price of sin and "opened the kingdom of heaven to all believers." He has borne "our sins in His own body on the tree."

"With what anguish and loss Jesus went to the cross,
And He carried my sins with Him there!"

Wonderful Jesus!

THE OPEN TOMB

But the cross is not the end.

He is laid in a tomb. Throughout the Sabbath He sleeps the sleep of death. For a brief period He shares the fate of all mankind. He suffers in Himself the penalty of sin. The supreme

¹John 19 : 30. ²Luke 23 : 46. ³John 8 : 58. ⁴Micah 5 : 2.

sacrifice, so long foretold, so often symbolized, has been offered. His purpose in visiting the earth has been in large measure achieved.

Yet a dead Christ, however valuable a sacrifice, would be of small value in man's salvation. He must rise from the grave and reign for ever. He must prove Himself Conqueror of death that His people may have hope for the future. He must live again to succour and aid them through succeeding years.

So the Roman seal is broken. The stone is rolled away. Forth from the tomb He strides, majestic in the splendour of His resurrection power.¹

To Mary, Peter, John, and hundreds more besides, He shows Himself alive, talking and eating with them. Forty days He stays among them, convincing them by "many infallible proofs."²

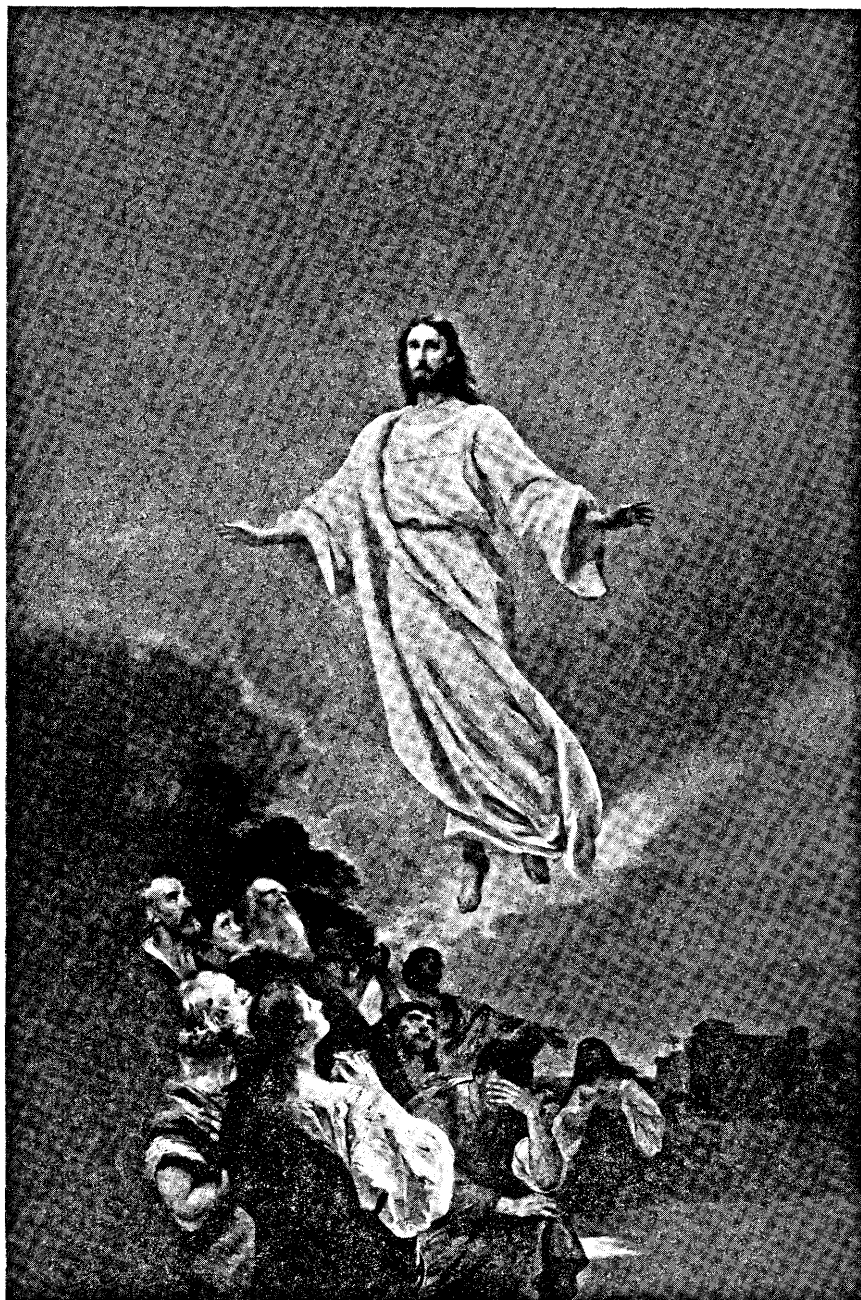
¹See Matt. 28: 2. ²Acts 1: 3; 1 Cor. 15: 4-8.

At Emmaus Jesus is recognized by His breaking of bread.

L. hermitte

Braun et Cie.





Liphart

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From Olivet Jesus ascends to heaven.

Then He departs. While standing among His disciples on Olivet He is "taken up." Farther and farther away they watch Him go, higher and higher, till at last a cloud receives Him out of their sight.

Yet though He leaves the earth, and ascends to heaven to sit down "on the right hand of the Majesty on high,"¹ His story does not end there. Rather He becomes more and more intertwined with the chapters that follow.

He sends two angels to assure the disciples that He will not forget His promise to return.

"Ye men of Galilee," they say, "this same Jesus, which is taken up from you into heaven shall so come in like manner as ye have seen Him go into heaven."²

Upon the disciples assembled in the upper room at pentecost He sends His Holy Spirit, empowering them for service as His witnesses "in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."³

Thus endued, the erstwhile fishermen and tax-gatherers become mighty messengers for their Master, and go out to preach with great conviction that "God hath made that same Jesus, . . . both Lord and Christ."⁴

The name of Jesus is constantly upon their lips. They speak of Him "in season and out of season." No opposition daunts them. Arrested, they pray to Him; brought before rulers, they witness for Him; cast into prison, they sing of Him.

In their letters they write of Him. His life, His death, His power, His love, His priesthood, His kingship, His coming again, form their constant and absorbing theme.

Years later He speaks again. To John, His beloved disciple, He reveals the future of His church till the end of time. He tells of the centuries of suffering it must endure, its persecution by the powers of evil, and then of its ultimate triumph.

He gives assurance that He will watch over His own, that His purpose will eventually be achieved, that those who champion His cause will in no wise lose their reward.⁵

¹Heb. 1: 3. ²Acts 1: 11. ³Acts 1: 8. ⁴Acts 2: 36. ⁵See Rev. 2: 3, 6-8, 12, 14.

In the last chapters He reveals Himself anew as He did in the beginning, as Creator of a new heaven and a new earth from which every trace of the ruin caused by sin will be removed. In the last verses He renews His assurances of His abiding love and His longing for the day of glad reunion with His redeemed. "Surely," He says, "I come quickly."¹

Wonderful Jesus! Was there ever a story such as His? Here, indeed, is drama incomparable, touching all the deepest feelings of our hearts. Who can read it without awe, or ponder it with heart unmoved? Well may we pray in the words of A. M. Kelly's well-known hymn:—

"Oh, make me understand it, help me to take it in,
What it meant to Thee, the Holy One, to bear away my sin."



¹Rev. 22: 20

Great Themes of the Bible

GOD	His might, His majesty, His goodness.
JESUS	His love, His glory, His salvation.
THE HOLY SPIRIT	His leading, His power, His work.
THE ANGELS	Their worship, their strength, their number.
MAN	His creation, his fall, his redemption.
SATAN	His pride, his enmity, his destruction.
SIN	Its deceitfulness, its sorrows, its end.
HEAVEN	Its height, its wonders, its King.
EARTH	Its creation, its history, its destiny.
TRUTH	Its beauty, its Author, its triumph.
LOVE	Its supremacy, its divinity, its eternity.
FAITH	Its beginning, its growth, its fruition.
WISDOM	Its value, its fruits, its finding.
PRAYER	Its form, its influence, its necessity.
GOD'S LAW	Its perfection, its holiness, its perpetuity.
GOD'S WORK	Its importance, its development, its completion.
THE CHURCH	Its blessings, its trials, its deliverance.
THE JUDGMENT	Its approach, its terrors, its decisions.
THE SECOND ADVENT	Its purpose, its manner, its object.
THE ETERNAL KINGDOM	Its coming, its certainty, its grandeur.



N. Z. Govt. Photo

Like a ceaseless waterfall, the love of God flows on in blessing to mankind.

The Love of God Unfailing

As from the mountain's unplumbed wells
 And cloudlands no man knoweth,
 To cheer the lowland's moors and fells,
 The water ceaseless floweth;
 So, full and free, and deep and wide,
 And all of life availing,
 There sweepeth down in sweetest tide
 The love of God unfailing.

Though parched and barren be the life
 And desert grey in seeming,
 With heather bleak and bramble rife,
 His kindness ever streaming
 Shall woo the rose where frowned the thorn,
 And set the mayflower trailing.
 Oh, great with joy to hearts forlorn
 The love of God unfailing!

-- Arthur W. Spalding.

CHAPTER THREE

WONDERFUL LOVE

*A Divine Love-Story
He Loved Everybody—He Gave Himself—What It Cost
Glories of the Cross*

*"For God so loved the world, that
He gave His only begotten Son, that whosoever believeth
in Him should not perish, but have
everlasting life."
John 3: 16.*

THERE is no book so full of love as the Bible. It is a love story from start to finish. It was written that all men might know how much God loves them.

It tells us truly that God is the self-existent One, the great "I Am," the inexhaustible Spring of life, the one absolute and independent Being;¹ it tells us that "God is a Spirit,"² free from all limitations of space and time, and as such is omnipresent, eternal, infinite;³ it tells us that "God is light,"⁴ the fullness of wisdom and knowledge, the perfection of purity, goodness, and truth; but its crowning declaration is that, "God is Love."⁵

"This," says Godet in his commentary on the Gospel of John, "is the initiation of the earth into the deepest secret of heaven. God is from all eternity Father—that is to say, Love."

"Love is, indeed, the very Being of God," says Stephenson in his "Chief Truths of the Christian Faith." Love is His nature and essence, so that whatever God intends and designs, Love intends and designs. Love is the directing principle in all His actions. It is the supreme relation between Himself and all created life—yea, the supreme relation between the Persons of the ever-blessed Trinity. Were the divine nature capable of being

¹See Ex. 3: 13, 14; Isa. 44: 6. ²John 4: 24, R.V. ³See Mal. 3: 6; Heb. 13: 8.

⁴1 John 1: 5. ⁵1 John 4: 8.

expressed in a single word, that one word would assuredly be Love."

Because of this stupendous fact, this "deepest secret of heaven," because indeed God is Love, He took upon Himself human flesh and was made "in the likeness of men."¹

He saw that it was the only way to save the human race from the penalty and the curse of sin. He had Himself made man in the beginning. The inhabitants of the earth were the creatures of His hand. As such He loved them and deplored the folly of their transgression. In the garden He had walked and talked with them; now they were outcasts, banished, doomed! How could He bring them back into full fellowship with Himself again? How could the gulf of separation sin had made be bridged?

Not by man, for he was now not only guilty and condemned, but morally enfeebled by sin, and thus incapable of ever offering a sufficient sacrifice. There was indeed but one way—and that for God to receive in Himself the penalty He had decreed for sin.² He might have changed His law, but not without jeopardizing the eternal foundation of His government. The dreadful penalty of death must be paid—either by the offender or by the Lawgiver in His own person. Because God is Love He chose this latter course, though He knew it must lead to Calvary.

HE LOVED EVERYBODY

So in His own appointed time He came to dwell among men in the ever-mysterious, ever-glorious incarnation. It was but a brief sojourn, yet how replete with love! God in Christ came to reconcile the world unto Himself.³ All the way from Nazareth to Olivet He sought to convince mankind of His undying affection. From His tender heart love poured forth in a ceaseless stream of gentle words and kindly deeds. Like the good Samaritan of His own parable He bound up the wounds of His enemies. Graciously He befriended the poor, the sick, and the outcast. He loved the children, the young people, and the old folks, too. Indeed He loved everybody; and all, had they wished, could have shared the joy of His friendship.

¹Phil. 2: 7. ²See Gen. 2: 17. ³See 2 Cor. 5: 19.

Setting a little child in the midst of His disciples, He said: "It is not the will of your Father which is in heaven, that one of these little ones should perish."¹

"Suffer little children to come unto Me," He added, "and forbid them not: for of such is the kingdom of God." Only one with a love-filled Father-heart could have used such words as these.

Meeting the rich young ruler, we are told, "Jesus beholding him loved him."²

"Behold *how* He loved him!" exclaimed the Jews as they saw

¹Matt. 18:14. ²Mark 10:21.

The good Samaritan.

B. Plockhorst

Berlin Photographic Co.



Him weeping in sympathy with Mary and Martha over the death of their brother.

Love was the central theme of His teaching. His disciples were to love not only their friends, but their enemies, to do good to those who hated them, to pray for those who spitefully used them.¹

Their prime obligation was to love God with all their heart, soul, mind, and strength, and their neighbours as themselves.²

"He that loveth Me," He said, "shall be loved of My Father, and I will love him."³

¹See Matt. 5: 44. ²See Matt. 22: 37. ³John 14: 21.

Jesus loved the children.

E. Hader

F. Hanfstaengl, Munich



"The Father Himself loveth you," He assured His followers, "because ye have loved Me."¹

He taught men to call God "Father." Many had never thought of God like that before. They had pictured Him as someone far away, inaccessible, stern, and sometimes cruel. Jesus at one stroke changed their whole conception of God. Henceforth they were to pray, "Our Father which art in heaven." How near and dear and real it made Him! How full of loving thought and kindly interest!

Many, He suggested, were like the prodigal son who went away proudly, self-confidently, from his home to enjoy the pleasures of sin for a season. They, as that self-willed youth, would be brought low by their folly; they would pay the price of their shame; but always, no matter how far they had fallen, if they would but come home again, they would find a loving heavenly Father waiting with outstretched arms and a royal robe to welcome them.

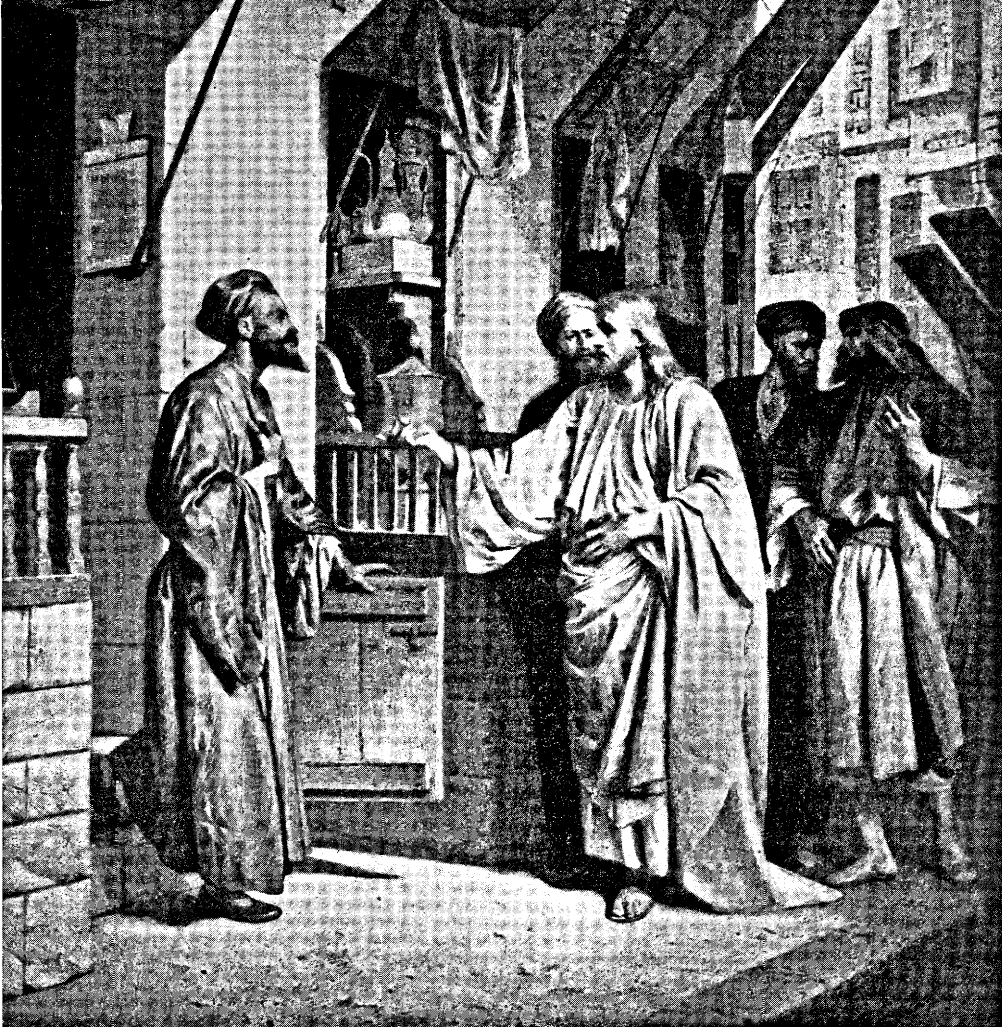
Crowning His revelation of the love of God He went at last to the cross. There, as the one perfect Representative of the race, with His divine and human natures inseparably blended, having through His earthly life lived in blameless obedience to His own eternal law of righteousness, He offered up a complete, perfect, and all-sufficient sacrifice for the sins of men. "For as by one man's disobedience many were made sinners, so by the obedience of One shall many be made righteous."²

HE GAVE HIMSELF

His offering was by no means, nor in any sense, a sacrifice to appease an angry God; it was rather God offering Himself. We read that "God so loved . . . that He gave,"³ and the participation of the three Persons of the blessed Trinity in the plan of salvation is revealed in those beautiful words: "Christ . . . through the Eternal Spirit offered Himself without spot to God."⁴

Christ's sacrifice was indeed altogether voluntary. Let us never forget it. "The Son of man came not to be ministered unto, but to minister, and to *give His life* a ransom for many."⁵

¹John 16: 27. ²Rom. 5: 18, 19. ³John 3: 16. ⁴Heb. 9: 14. ⁵Matt. 20: 28.



Bida

Braun et Cie.

He loved the older people also. The call of Matthew.

"No man taketh My life from Me," He said on another occasion, "but I lay it down of Myself. I have power to lay it down, and I have power to take it again."¹

"Our Saviour Jesus Christ," said the Apostle Paul, "gave Himself for us, that He might redeem us from all iniquity."²

"He offered up Himself."³

He "gave Himself a ransom for all."⁴

He "gave Himself for our sins, that He might deliver us from this present evil world, according to the will of God and our Father."⁵

Here, indeed, was perfect Love, made manifest by an act of

¹John 10: 18. ²Titus 2: 14. ³Heb. 7: 27. ⁴1 Tim. 2: 6. ⁵Gal. 1: 4.

supreme self-surrender and submission; the free yielding up of life that others might live.

WHAT IT COST

What the incarnation cost God we shall perhaps never fully know. How much it meant to the Son of God to die for the human race will for ever remain an impenetrable mystery. Bethlehem, Gethsemane, and Calvary will indeed excite the wonder of every created intelligence through all eternity."¹

Nevertheless, as we try to comprehend something of the absolute perfection of God's character and His consequent loathing of sin, we may perhaps begin faintly to appreciate the price He paid in giving His Son for man's redemption. As the righteous Father, the all-holy God, He can feel only eternal displeasure toward evil. His detestation of all that is sinful is infinite and unchangeable. Yet in Christ He took upon Himself the sin of the race!

Listen to Paul: "God hath made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him."²

"Christ redeemed us from the curse of the law, having become a curse for us."³

"He was wounded for our transgressions," said Isaiah with more

¹See 1 Peter 1: 11, 12. ²2 Cor. 5: 21. ³Gal. 3: 13, R.V.

J. Aubert

Braun et Cie.

The return of the prodigal son.



than human foresight; "He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed. . . . The Lord hath laid on Him the iniquity of us all. . . . He was numbered with the transgressors; and He bare the sin of many."¹

What exquisite refinement of suffering this bearing of sin brought upon our Saviour we can never know; but it was this that made His death so different from any other; that made His sacrifice unique.

As Bishop Westcott says: "Man as he is cannot feel the full significance of death, . . . but Christ in His sinlessness, perfectly realized its awfulness. In this fact lies the immeasurable difference between the death of Christ, simply as death, and that of the holiest martyr."

Upon Him who came from God, with mind attuned to that of His holy Father, with all the delicate sensitiveness of His own perfect character, fell the terrific impact of the penalty of sin. No wonder we read in the Scriptures again and again, "Ye are bought with a price!" What a price!

"Ye were not redeemed with corruptible things, as silver and gold," said Peter, "but with the precious blood of Christ, as of a Lamb without blemish and without spot."²

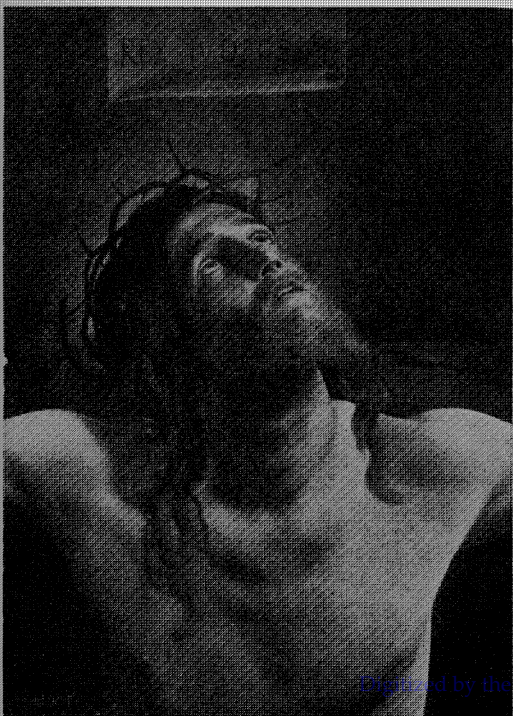
Only Love divine could have devised a plan of salvation such as this, or endured so much to carry it through to its grand consummation. It was only possible because, as Christ Himself told us, "God so loved the world."³

¹Isa. 53: 5-12. ²1 Peter 1: 18, 19. ³John 3: 16.

Kostka

Berlin Photographie Co.

He loved unto death.



WONDERFUL LOVE

GLORIES OF THE CROSS

Endeavouring to bring home to the Philippians the stupendous nature of the divine sacrifice, the Apostle Paul left on record these sublime and imperishable words: "Being in the form of God [He] thought it not robbery to be equal with God: but made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross."¹

From the highest to the lowest; from the throne of glory to the criminal's scaffold; from fullness of power to perfect submission; from supreme authority to deepest humiliation; from the praises of the angelic host to the curses of blasphemous men!

Oh, marvellous sacrifice! To these incomprehensible lengths was God prepared to go for our salvation. Thus did He seek to reveal His love for man and bridge the gulf that sin had made. In Peter's words: "Christ also hath once suffered for sins, the just for the unjust, that He might bring us to God."²

With Paul we can but cry: "Thanks be unto God for His unspeakable gift!"³

But look again at Jesus hanging on the cross. Behold the Son of God dying for the ungodly. Behold Him in whom all truth is centred dying for those in error. Behold Him who is the Author of light dying for those in darkness! Behold Him who is wisdom personified dying for the foolish and the ignorant! Behold Him from whom all life springs giving Himself for the dead in sin! Behold Him who is Himself holiness, purity, and righteousness dying for the unholy, the impure, and the depraved! Behold Him in whom all power is centred submitting to every indignity, dying for the wayward and the weak! Behold Him who is all Love yielding His poor, marred body as a sacrifice on this despised and accursed altar; Love suffering, Love



P. Rubens

Braun et Cie.

Taken from the cross.

¹Phil. 2: 6-8. ²1 Peter 3: 18. ³2 Cor. 9: 15.



F. A. v. Kaulbach

F. Hanfstaengl, Munich

Jesus laid in the tomb.

nailed to the cross, Love dying, that the unlovely, the vicious, the hateful might be saved!

"O God, help us to realize it!" cries Dr. Dixon as he ponders the "Glories of the Cross." "Put all in one—all Truth, all Light, all Life, all Wisdom, all Power, all Holiness, all Love incarnate in one Man, who gives Himself for the untruthful, for the darkened, for the dead, for the weak, for the unholy, for the unlovely—and you have some conception of what the cross of Jesus Christ is in its deeper meaning."

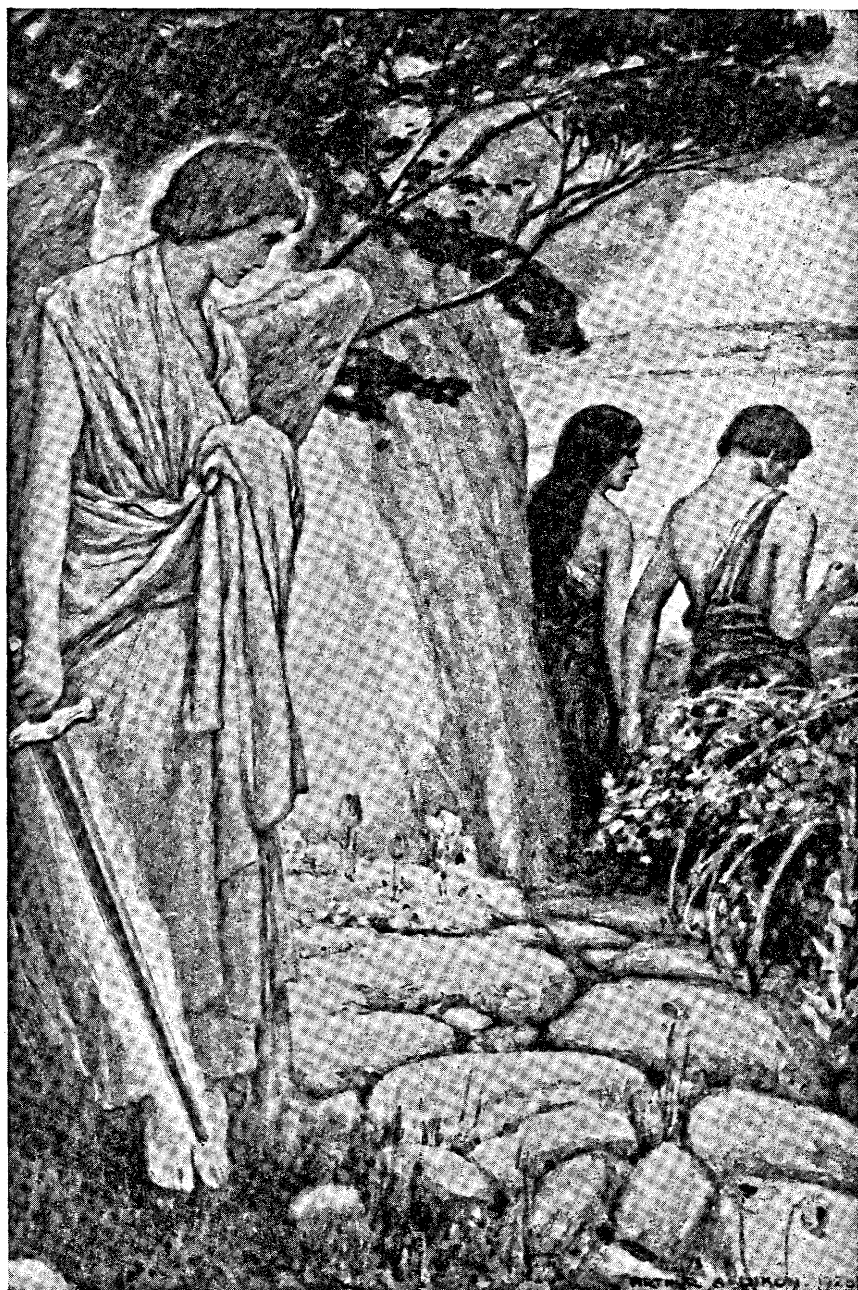
No wonder Charles Wesley cried, as he contemplated this stupendous spectacle:—

"O love divine, what hast Thou done!
 The incarnate God hath died for me!
 The Father's well-beloved Son
 Bore all my sins upon the tree!
 The Son of God for me hath died—
 My Lord, my Love, is crucified."

Will you not, dear reader, before you turn this page, thank God also for His unspeakable gift? Will you not surrender now to the appeal of that Love which brought Him from heaven to Calvary for our redemption?

“Behold Him, all ye passers by—
The bleeding Prince of life and peace!
Come, sinners, see your Saviour die,
And say, was ever grief like His?
Come, feel with me His blood applied—
My Lord, my Love, is crucified.

“Then let us sit beneath His cross,
And gladly catch the healing stream;
All things for Him account but loss,
And give up all our hearts to Him!
Of nothing think or speak beside—
My Lord, my Love, is crucified.”



A. Dixon

Adam and Eve driven from Eden.

S.P.C.K.

CHAPTER FOUR

WONDERFUL RIGHTEOUSNESS

*Our Holy God
The Bible and Sin—One Perfect Example
Eternal Righteousness—The Ten Commandments
Obscured and Clarified—Magnified by Christ
Written on Our Hearts*

*"This is the covenant that I will make
with the house of Israel after those days, saith the Lord;
I will put My laws into their minds, and write them in their hearts: and
I will be to them a God, and they shall
be to Me a people."
Hebrews 8: 10.*

THERE is no book in the world that upholds such a lofty standard of righteousness as the Bible. It demands nothing less than perfection.

"Be ye therefore perfect," said Jesus, "even as your Father which is in heaven is perfect."¹

The God of the Bible is a holy God. Through all eternity He is Purity, Righteousness, Truth. "The Lord is righteous in all His ways, and holy in all His works," cried the Psalmist, while the prophet Habakkuk exclaimed: "Thou art of purer eyes than to behold evil, and canst not look on iniquity."² Isaiah heard the angels crying: "Holy, holy, holy, is the Lord of hosts,"³ and henceforth called Him "the Holy One of Israel."

Passing before Moses, the Lord proclaimed Himself: "The Lord, the Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty."⁴

Throughout the Bible God calls men to be like Him, thus setting before them the highest ideals, challenging the conscience, convicting of sin, creating a desire for holiness. "I am the Al-

¹Matt. 5: 48. ²Hab. 1: 13. ³Isa. 6: 3. ⁴Ex. 34: 6, 7.

mighty God," He said to Abraham; "walk before Me, and be thou perfect."¹

"I am the Lord your God," He commanded Israel: "Ye shall therefore sanctify yourselves, and ye shall be holy; for I am holy."²

Again and again He repeated this exhortation to His people: "Be ye holy, for I am holy," as though the chief reason for their



Lady Waterford

Autotype Fine Art Co.

Jesus put the prodigal son among the swine; thereby showing that sin always leads ultimately to failure and disgrace.

seeking holiness was the fact that they were the children of a holy God.

The Apostle Peter caught up the same thought and passed it on to the believers of the early Christian church: "Wherefore gird up the loins of your mind," he wrote; "be sober, and hope to the end; . . . as obedient children, not fashioning yourselves according to the former lusts in your ignorance: but as He which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy; for I am holy."³

"Having therefore these promises," said the Apostle Paul, "let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God."⁴

¹Gen. 17: 1. ²Lev. 11: 44. ³1 Peter 1: 13-16. ⁴2 Cor. 7: 1.

THE BIBLE AND SIN

No book frowns on sin like the Bible. It makes the smallest evidence of the evil thing "exceeding sinful." "Whosoever shall keep the whole law," it says, "and yet offend in one point, he is guilty of all."¹

Almost upon its opening page it records the banishment of the first parents of our race from their beautiful home in the garden of Eden for one act of disobedience. On the last it states that only those who keep God's commandments will have right of access to the tree of life when Eden is restored.

The Bible paints sin in its true colours. It shows it to be nothing less than rebellion against the good government of God, for which eternal death is the only adequate penalty. It makes sin ugly and righteousness beautiful. It associates falsehood with folly and truth with wisdom.

It makes worldliness and covetousness the most costly policy upon which a man may embark. "What shall it profit a man," it asks, "if he shall gain the whole world, and lose his own soul?"²

It contrasts the blessings of goodness with the disastrous consequences of evil. "The wages of sin is death," it proclaims; "but the gift of God is eternal life through Jesus Christ our Lord."³

"God is not mocked," says Paul: "for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting."⁴

That is where the Bible differs from so many other books. It never makes sin attractive. It may describe sin, but never praises it; never decks it out in alluring garments; never makes it seem what it is not. Always it reminds the sinner of the grim price he will have to pay for his indulgence.

ONE PERFECT EXAMPLE

Truly the Bible records some men's sins with great frankness. Noah, after all his marvellous experience with God through the Flood, drank himself drunk. Abraham deceived, and Jacob

¹James 2:10. ²Mark 8:36. ³Rom. 6:23. ⁴Gal. 6:7, 8.

cheated. David, once said to be a man after God's own heart, committed both adultery and murder. Solomon, signally blessed of the Lord in his youth, turned in later life to idolatry. Peter denied his Lord, and Judas sold Him for thirty pieces of silver. Even Paul and Barnabas quarrelled. It is a sorry record; and yet one that in its impartiality, its abundant detail, its evident truthfulness, its solemn warning of the consequences of sin, adds immeasurably to the value of the Bible as a guide and counsellor, inspired of God.

Never once is the reader led to think that he should look to any one of these sinners as his example. He may learn many lessons from their mistakes, but is not to copy them. "Christ also suffered for us," said Peter, "leaving us an example, that ye should follow His steps."¹ The obvious reason follows in the next verse: "Who did no sin, neither was guile found in His mouth." Jesus, being the only sinless Man, is the only worthy example. To Him alone we are to look.

We may learn many lessons from the failures and successes, the vices and virtues, of other men, but for the perfect standard, that will in no instance or aspect disappoint us, we must keep our eyes on the Man Christ Jesus.

Thus we are again reminded that the Bible demands the very

¹1 Peter 2: 21.



E. S. Hardy

A. B. Shaw & Co. Ltd.

Moses receiving the tables of the law.

best of us all; that nothing less than perfect holiness is the will of God for His children.

ETERNAL RIGHTEOUSNESS

Behind all the characters that move across the great stage of the Bible towers the eternal law of righteousness, the foundation of God's throne; the law before which all men are seen to be sinners, coming short "of the glory of God."¹

"Justice and judgment are the foundation of Thy throne," says the Psalmist in humble adoration. "Mercy and truth go before Thy face."²

The righteous law of God, by which all the universe is governed, is indeed as eternal and unchangeable as its Maker."³ "I change not," He says. "My covenant will I not break, nor alter the thing that is gone out of My lips."⁴

Nothing that man can do will ever alter God's law. As well might he seek to alter God Himself. He may break it, ridicule it, counterfeit it; but he can never change it. Like its divine Author, it is the same "yesterday, and today, and for ever."⁵

This law, in terms that the human race could never misunderstand, was announced by God Himself from Sinai and written with His own finger on tables of stone."⁶

"The Lord said unto Moses, Come up to Me into the mount, and be there: and I will give thee tables of stone, and a law, and commandments which I have written; that thou mayest teach them." "And He gave unto Moses, when He had made an end of communing with him upon Mount Sinai, two tables of testimony, tables of stone, written with the finger of God."⁷

"The tables were written on both their sides; on the one side and on the other were they written. And the tables were the work of God, and the writing was the writing of God, graven upon the tables."⁸ Moses recounting this experience in the Book of Deuteronomy, said, "And He declared unto you His covenant, which He commanded you to perform, even ten commandments; and He wrote them upon two tables of stone."⁹

¹Rom. 3: 23. ²Ps. 89: 14, R.V. ³See Mal. 3: 6. ⁴Ps. 89: 34. ⁵Heb. 13: 8. ⁶Deut. 5: 22.
⁷Ex. 24: 12; 31: 18. ⁸Ex. 32: 15, 16. ⁹Chap. 4: 13.

These Ten Commandments are therefore God's requirements. They revealed God's character. No wonder they were placed by Moses, at God's command, within the ark of the covenant in the holy of holies of the tabernacle.

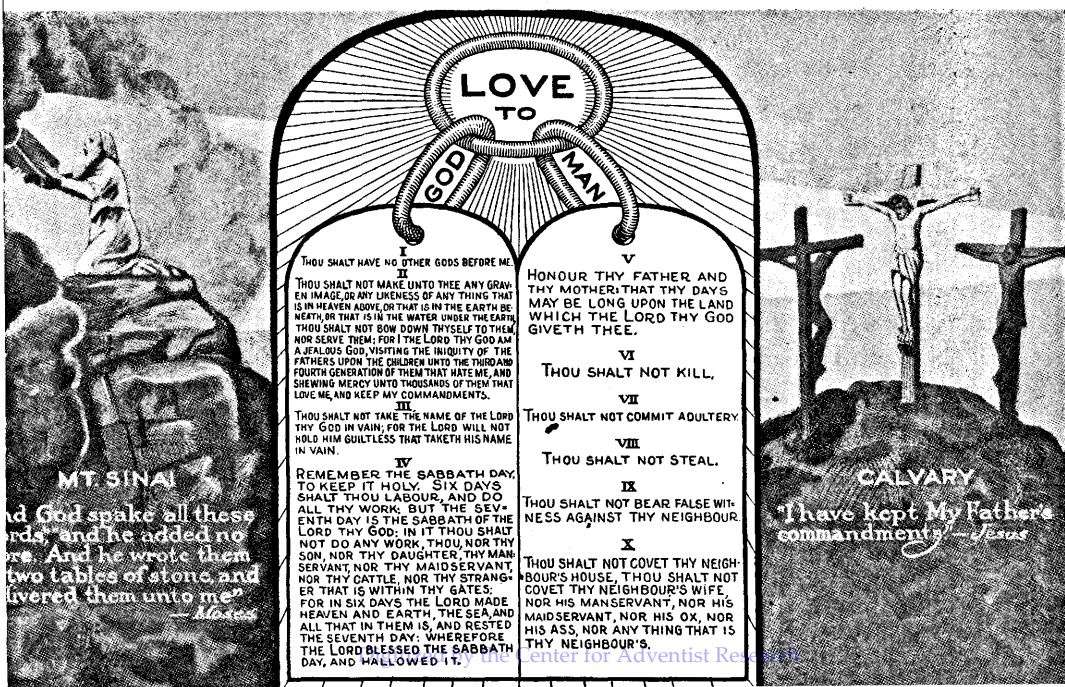
THE TEN COMMANDMENTS

Never was man so privileged as when He received from the hands of God this transcript of His own law. It placed Sinai next to Calvary among the most momentous scenes of history. Glance at that law again—that law you have so often, and perhaps so thoughtlessly, repeated at home or at church—and see how heart-searching, how all-embracing are its demands.

It calls first for absolute, undivided loyalty to God. There is to be no serving of God and mammon, no sharing of affection between Him and the world. He asks for whole-hearted allegiance, without reserve. "Thou shalt have no other gods before Me."

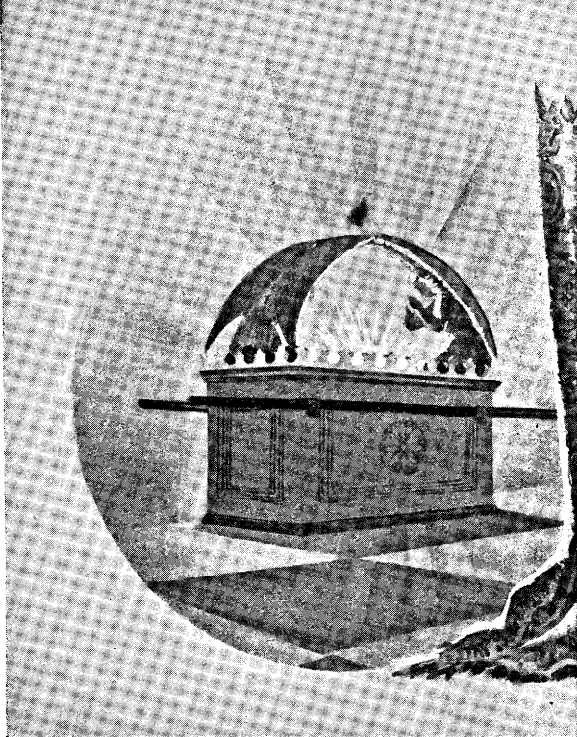
It calls for the discernment of spiritual values, the recognition of the fact that "God is Spirit: and they that worship Him

Love is the basis of the law of God.



THE HOME GUIDE

The two tables of stone on which were written the Ten Commandments were placed within the golden ark in the Holy of Holies of the earthly sanctuary. Thus did God honour His law among His people.



must worship in spirit and truth.”¹ There are to be no idols in the church, in the home, or in the heart, for, “Thou shalt not make unto thee any graven image. . . . Thou shalt not bow down thyself to them, nor serve them.”

It calls for reverence for the name of God, both in word and in deed. Never is man by any statement, any insinuation, any disloyal deed, to suggest that God does not occupy the supreme place in his life. “Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh His name in vain.”

It calls for the devotion of one-seventh of a man's lifetime to the worship and service of God. He is to set aside one day of every week—not a day of his own choosing, but “the seventh day”—for sacred purposes. This day is to be a hallowed day, a day of rest from the tasks of the working week, a day of peace and prayer and spiritual pursuits. “Remember the Sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made

¹John 4:24, R.V., margin.



The Ten Commandments carved in the rock at Ashburton, Devon.

Topical

heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it."

It calls for respect to parents and thus for peace and order and good government in the home. It asks that love shall reign in every family, the love that begets goodwill and helpfulness and reverence for grey hairs. "Honour thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee."

It calls for a high value to be set on human life. Nothing is more precious in God's sight than a human soul, and men are to regard each other with like consideration. They are to wish no ill, nor bear any grudge, nor plan any evil against anyone. "Thou shalt not kill."

It calls for absolute purity. Man is not to imagine, nor devise, nor take part in anything that is in the slightest degree immoral. No fleck of lust in his heart is to spoil the perfect reflection therein of the spotless holiness of God. "Thou shalt not commit adultery."

It calls for character that cannot be bought or sold, for hearts that are sterling true. It demands faithfulness to duty, honesty

in work, honesty in business, honesty in every detail of life. "Thou shalt not steal."

It calls for absolute truthfulness; for accuracy of statement and carefulness of description; for giving no false impression by tone of voice, or movement of face, or wink of eye. It demands that a man set as much value on his neighbour's good name as on his own; that he say only what is good of him and nothing that is evil. "Thou shalt not bear false witness against thy neighbour."

It calls for contentment of heart, a satisfaction which springs from faith in eternal things and makes the life so full of heavenly joys that the acquisition of earthly treasures ceases to attract. It demands a new estimate of values as between the things that are seen and the things that are unseen. It insists yet again that a man shall love his neighbour as himself. "Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor anything that is thy neighbour's."¹

¹Ex. 20: 3-17.

Walking through the cornfields on the Sabbath day.

E. Azambre

Braun et Cie.



OBSCURED AND CLARIFIED

As years and centuries passed, this wonderful law, so explicit, so comprehensive, so representative of the righteousness of God, became overlaid with misconceptions, like an exquisite masterpiece obscured by the futile daubings of some lesser artist.

Absurd rulings and petty restrictions were added by men of narrow vision and unsound judgment until the original purpose and intent of God's revelation on Sinai was almost hopelessly lost. Not till Jesus came was the law seen again in all its pristine glory, enhanced by the interpretation of its Author both in His teaching and in His life.

But when He came, how He cleared away the debris with one sweep of His hand! Listen to Him as He magnifies the law and makes it honourable:—

"Ye have heard," He says, "that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment: but I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment."¹

Again: "Ye have heard that it was said by them of old time, Thou shalt not commit adultery: but I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart."²

Walking with His disciples through the cornfields He enlarges their understanding of the fourth commandment. "The Son of man," He says, "is Lord even of the Sabbath day." Entering a synagogue He continues the discussion: "What man shall there be among you," He asks, "that shall have one sheep, and if it fall into a pit on the Sabbath day, will he not lay hold on it, and lift it out? How much then is a man better than a sheep? Wherefore it is lawful to do well on the Sabbath days."³

Because of such teachings, which sounded so novel to His hearers, some accused Him of setting aside the law. He replied, however, most definitely: "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil.

¹Matt. 5: 21, 22. ²Verses 27, 28. ³Matt. 12: 11, 12.

For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled."¹

Asked by a lawyer, "which is the great commandment in the law?" He answered with a keenness of perception and a depth of understanding that confounded His enemies: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets."²

In making this pronouncement He did not in any way depreciate the Ten Commandments; rather He exalted them by showing that love was their inspiration and intent. He summarized the first four as embracing the elemental requirements of love to God; the last six those of love to man. Being Himself the Lawgiver He did not abrogate His previous utterance, but rather illuminated it, impressing its value, and enhancing its glory.

The law of righteousness, He suggested, issued from the well-spring of eternal love. It could only be observed to the full satisfaction of its divine Author by love-filled hearts. It is Love calling for love and pointing the way whereby it may be expressed.

MAGNIFIED BY CHRIST

Yet not only by His words did Christ magnify His law. His perfect obedience rendered it the most signal honour. Scrupulously He observed all the commandments, and in so doing "reproduced in His own life the lost ideal of human character." His every act seemed to say, "Lo, I come . . . to do Thy will, O My God; yea, Thy law is within My heart."³ As the true representative Man He acknowledges on man's behalf that "the law is holy, and just, and good."⁴

Though in His own right above the law, He submitted Himself voluntarily to all its requirements and rendered it the most particular obedience. Though tempted in all points like as we are,

¹Matt. 5: 17, 18. ²Matt. 22: 36-40. ³Ps. 40: 7, 8. ⁴Rom. 7: 12.

yet He kept Himself by the power of God "without sin."¹ Thus He provided not only the perfect example of godly living, but "a spontaneous offering for the grievous dishonour which the sins of men had inflicted on the everlasting law of the Most High." He reasserted the virtue of that law which men had broken, thereby magnifying it, making it honourable, and vindicating its outraged majesty. He reinstated the law in its rightful position before the eyes of men, proclaiming in the most impressive manner the supremacy of its moral authority.

But the crowning act by which He honoured this law was His death on Calvary. Could that law have been changed He

¹Heb. 4: 15.

Jesus sets an example of humility.

F. M. Brown

Autotype Fine Art Co.



need not have died. Because its righteous principles are co-eternal with God Himself and cannot in one smallest particular be altered or abrogated, He carried His obedience unto death, "even the death of the cross."¹ Because the race that had been deceived by sin was doomed for its transgression, He voluntarily, by His own act and deed, "tasted death for every man."² Thus He made a supreme acknowledgment of human guilt before men and God, and, as the one sinless Representative of the race, offered up an all-sufficient sacrifice for "the sins of the whole world."³ Thus, too, in this most solemn and awful manner, "He showed sin to be eternally abhorrent to God, and righteousness eternally obligatory upon man."

WRITTEN ON OUR HEARTS

Wonderful righteousness of the Bible! What other book ever set before men such exalted standards? Where else can one find such heights of perfection, such qualities "altogether lovely"?

But is this righteousness within our reach? May we ascend these heights of God and become indeed like Him?

Yes, indeed, for we have His own pledged word that, with our consent, He will write His law upon our hearts that it may become the guide of our lives, the spring of every action. "This is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put My laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to Me a people."⁴

Nothing less than this is the will of God for every one of His children. For this reason He provided the glorious, free, and full salvation which we shall consider at greater length in the pages that follow.

¹Phil. 2:8. ²Heb. 2:9. ³1 John 2:2. ⁴Heb. 8:10.

The Books of the Bible

“Holy men of God spake as they were moved by the Holy Spirit”

The original manuscript was discovered on the walls of a Swiss inn, and translated by a visitor.

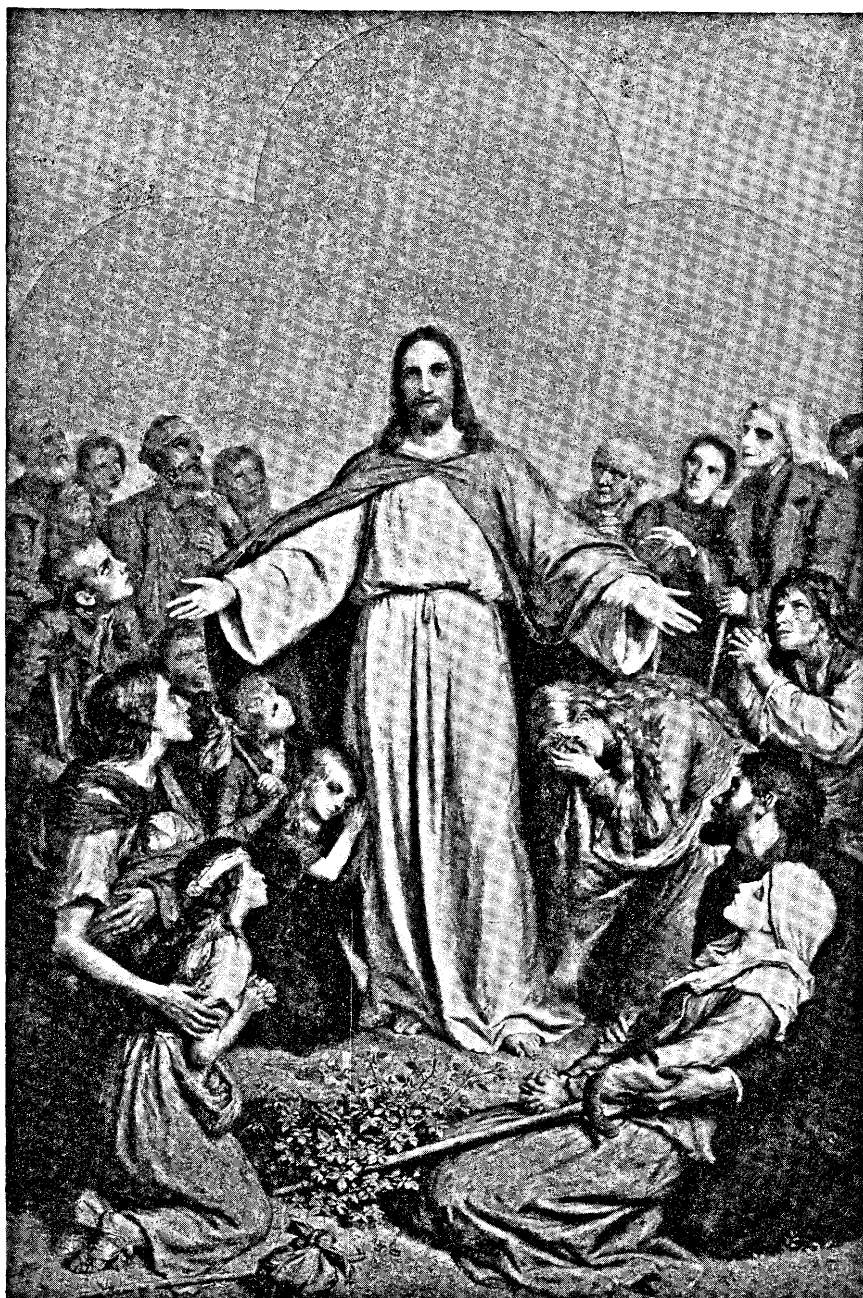
OLD TESTAMENT

IN Genesis the world was made by God's creative hand;
In Exodus the Hebrews marched to gain the promised land;
Leviticus contains the law, holy, and just, and good;
Numbers records the tribes enrolled—all sons of Abraham's blood;
Moses, in Deuteronomy, recounts God's mighty deeds;
Brave Joshua into Canaan's land the host of Israel leads;
In Judges their rebellion oft provokes the Lord to smite;
But Ruth records the faith of one well-pleasing in His sight;
In First and Second Samuel of Jesse's son we read;
Ten tribes, in First and Second Kings, revolted from his seed;
In First and Second Chronicles see Judah captive made;
But Ezra leads a remnant back by princely Cyrus' aid;
The city walls of Zion Nehemiah builds again;
While Esther saves her people from plots of wicked men;
In Job we read how faith will live beneath affliction's rod;
And David's Psalms are precious songs to every child of God;
The Proverbs like a goodly string of choicest pearls appear;
Ecclesiastes teaches men how vain are all things here:
The mystic Song of Solomon exalts sweet Sharon's rose;
While Christ the Saviour and the King the “rapt Isaiah” shows;
The warning Jeremiah apostate Israel scorns;
His plaintive Lamentations their awful downfall mourns;
Ezekiel tells in wondrous words of dazzling mysteries;
While kings and empires yet to come Daniel in vision sees;

Of judgment and of mercy Hosea loves to tell;
Joel describes the blessed days when God with man shall dwell;
Among Tekoa's herdsmen Amos receives his call;
While Obadiah prophesies of Edom's final fall;
Jonah enshrines a wondrous type of Christ, our risen Lord;
Micah pronounces Judah lost, but again restored;
Nahum declares on Nineveh just judgment shall be poured;
A view of Chaldea's coming doom Habakkuk's visions give;
Next Zephaniah warns the Jews to turn, repent, and live;
Haggai wrote to those who saw the temple built again;
And Zechariah prophesied of Christ's triumphant reign;
Malachi was the last who touched the high prophetic chord;
Its final notes sublimely show the coming of the Lord.

NEW TESTAMENT

Matthew, and Mark, and Luke, and John the Holy Gospels wrote,
Describing how the Saviour died, His life, and things of note;
Acts proves how God the Apostles owned with signs in every place;
St. Paul, in Romans, teaches how man is saved by grace;
The Apostle, in Corinthians, instructs, exhorts, reproves;
Galatians shows that faith in Christ alone the Father loves:
Ephesians and Philippians tell what Christians ought to be;
Colossians bids us live to God, and for eternity;
In Thessalonians we are taught the Lord will come from heaven;
In Timothy and Titus a bishop's rule is given;
Philemon marks a Christian's love, which only Christians know;
Hebrews reveals the gospel, prefigured by the law;
James teaches without holiness faith is but vain and dead;
St. Peter points the narrow way in which the saints are led;
John, in his three Epistles, on love delights to dwell;
St. Jude gives awful warnings of judgment, wrath, and hell;
The Revelation prophesies of that tremendous day
When Christ, and Christ alone, shall be the trembling sinner's stay.



Dietrich

"Come unto Me."

Berlin Photographic Co.

CHAPTER FIVE

WONDERFUL SALVATION

*For Everybody—Whosoever Will
It Takes in You—Altogether Free—Only Believe
The One Foundation—Cleansed from All Sin*

*"The Spirit and the bride say, Come.
And let him that heareth say, Come. And
let him that is athirst come. And whosoever will, let him
take the water of life freely."
Revelation 22: 17.*

WONDERFUL indeed is the salvation offered to us all in the Bible. This good old Book brings the glad tidings of deliverance from the guilt and power of sin to everybody, everywhere, in every age.

It is like a messenger bringing a reprieve to a man in a condemned cell; only it is better than that, for it brings him also the secret of living a godly life, thus making it possible for him to keep out of that cell ever after.

The glory of this salvation is that it is available not for a privileged few, but for all. No one, because of his nationality or colour or language or wealth or poverty, is left out of its provisions.

"*He died for all,*" is the inspiring declaration of the Apostle Paul.¹

"God our Saviour," he writes to Timothy, "will have all men to be saved, and to come unto the knowledge of the truth. For there is one God, and one Mediator between God and men, the Man Christ Jesus; who gave Himself *a ransom for all.*"²

Over and over again we find the great apostle to the Gentiles repeating this wonderful truth. He weaves the theme into all His epistles.

¹See 2 Cor. 5: 15. ²1 Tim. 2: 3-6.

"The grace of God hath appeared," he says to Titus, "*bringing salvation to all men.*"¹

"We see Jesus," he writes to the Hebrews, "who was made a little lower than the angels for the suffering of death; . . . that He by the grace of God should taste death for *every man.*"²

He "delivered Him up *for us all*" is his message to the Romans,³ followed by the grand declaration that "there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon Him. For *whosoever* shall call upon the name of the Lord shall be saved."⁴

WHOSOEVER WILL

When Christ died on Calvary He reconciled *the world unto God.*⁵ He bridged the gulf sin had made. He atoned for Adam's transgression, and made certain that no man who believes in Him should ever die the second death because of it. He made it possible for a sinful race to come back into fellowship with its Maker. Christ as "Son of God" and "Son of man" became "the Way, the Truth, and the Life"⁶—The Way back to the Father, back to God, for all men, for all time.

"God so loved *the world*, that He gave His only begotten Son, that *whosoever* believeth in Him should not perish, but have everlasting life."⁷

Whosoever! How the word rang in the ears of the first disciples and burned its way into their hearts! Whosoever! That meant fishermen as well as rabbis, tax-gatherers as well as priests, members of isolated synagogues as well as lords of the Sanhedrin. It took in the lame, the blind, the crippled, even the leper. It left nobody out who wished to come. Wonderful "whosoever!"

When Peter on the day of pentecost saw around him a multitude of strangers from "every nation under heaven,"⁸ the same glorious word came rushing into his mind. With enthusiasm he cried aloud: "*Whosoever* shall call on the name of the Lord shall be saved."⁹

When he went to the home of Cornelius, the Roman centurion, one of the Gentiles he had hitherto despised, he again

¹Titus 2:11, R.V. ²Heb. 2:9. ³Rom. 8:32. ⁴Rom. 10:12, 13. ⁵See 2 Cor. 5:19.

⁶John 14:6. ⁷John 3:16. ⁸Acts 2:5. ⁹Acts 2:21.

recalled the blessed word. "To Him give all the prophets witness," he said, "that through His name *whosoever* believeth in Him shall receive remission of sins."¹

Almost the last message from Jesus to be found in the Bible is a reminder of the same gracious invitation. "I Jesus have sent Mine angel to testify unto you these things in the churches. . . . And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And *whosoever* will, let him take the water of life freely."²

IT TAKES IN YOU

Some words may be higher and some deeper, but there is none broader than "whosoever."

It makes salvation a very personal matter. It makes plain that it is not only available for *everybody*; but that it definitely includes *you*. Peter, in fact, did not hesitate to give it this individual application. "Christ also suffered for you," he wrote to the scattered Christians of Asia Minor.³

John Bunyan once said: "If God had written with His own hand, 'If John Bunyan will come to Me, I will save him,' I should have hesitated, for I would have said, 'To be sure, it is not this poor drunken tinker; it is another John Bunyan that lived hundreds of years ago, or some

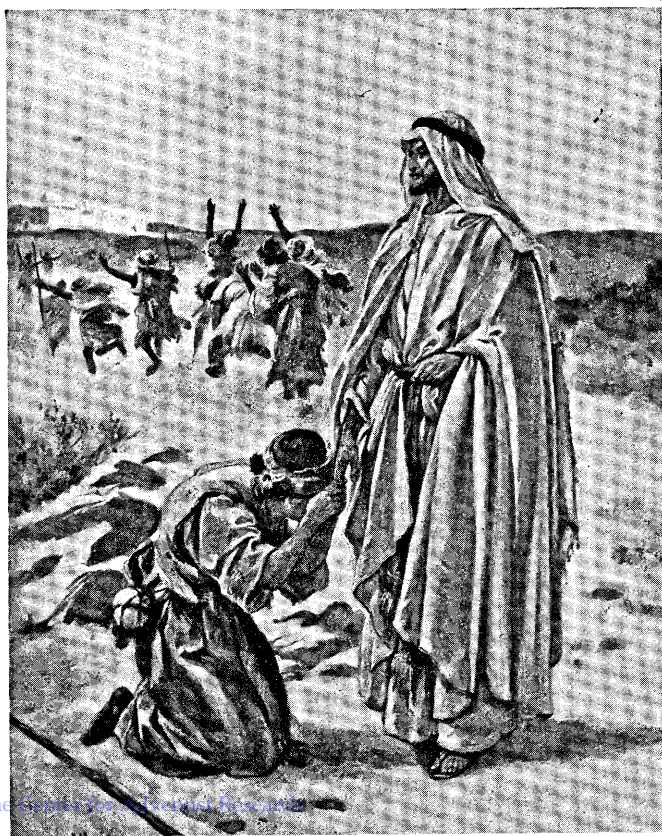
¹Acts 10: 43. ²Rev. 22: 16, 17.

³See 1 Peter 2: 21.

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Jesus heals the ten lepers.



John Bunyan that will live hundreds of years hence; or it is a John Bunyan across the seas. To be sure it cannot be this poor miserable sinner.' But when God says, 'Whosoever,' I know that it takes in this John Bunyan."

And it does. Whenever you see "whosoever" in the Bible you can substitute your own name, for in its broad comprehensive offer of salvation it takes in everybody—mothers and fathers, boys and girls, young people and old people; the poor and the well-to-do, the sick and the well, the educated and the uneducated, labourers and business men, clerks and carpenters, miners and silversmiths, sailors and shipbuilders—yes, everybody! Men and women of any religion or no religion, church, or chapel, Protestant or Catholic. Whatever you are, wherever you live, whoever you may be, reader, God's offer of salvation takes in you!

And it doesn't matter how big a sinner you have been, or are—God's wonderful plan takes you in just the same.

Do you feel that your life has been too ungodly for God to receive you? That will not keep you out; for "in due time Christ died for the ungodly."¹

Do you feel that you have been too deeply steeped in sin? That will not keep you out; for "God commendeth His love toward us, in that, while we were yet sinners, Christ died for us."²

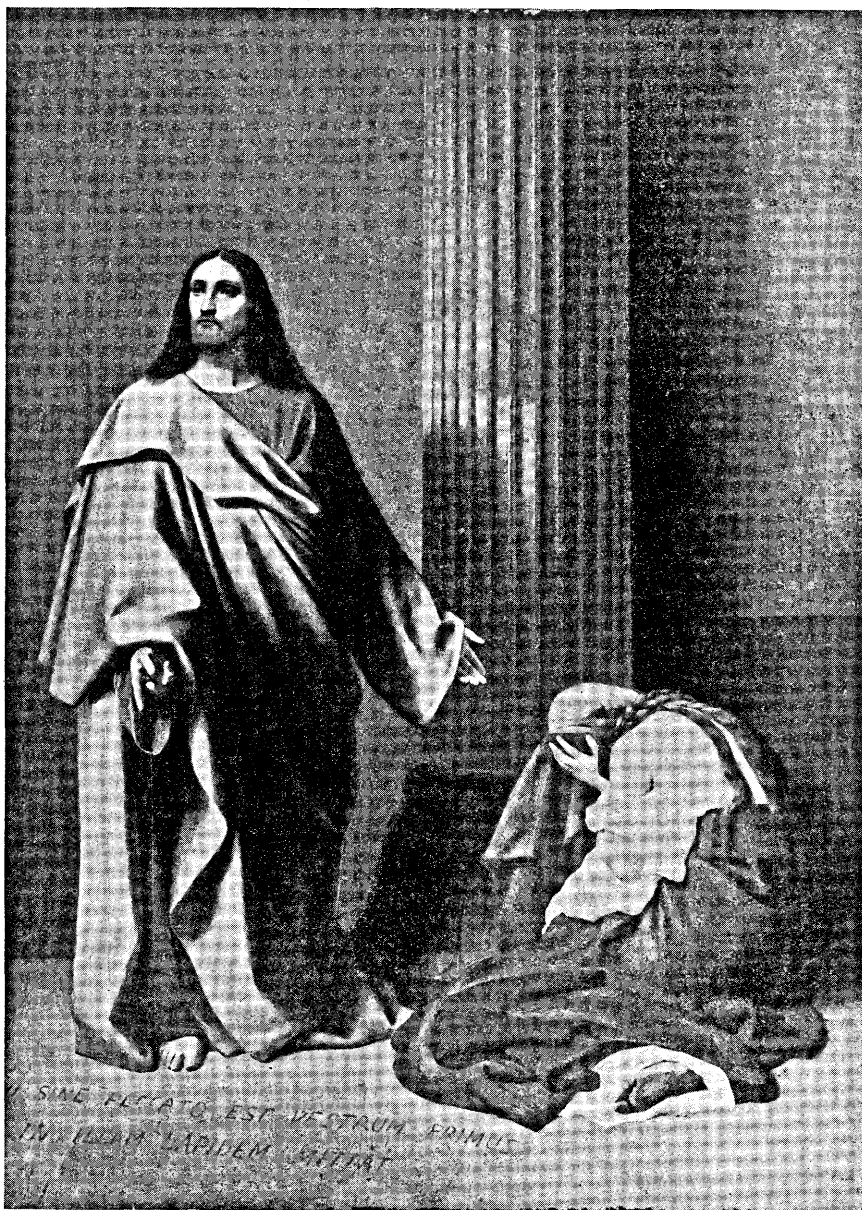
Do you feel that you have committed some unjust act that must for ever debar you from His kingdom? That will not keep you out; for "Christ also hath once suffered for sins, the just for the unjust, that He might bring us to God."³

Do you feel that you have sunk so low that the love of Jesus cannot possibly reach you? That will not keep you out; for "He is able also to save them *to the uttermost* that come unto God by Him, seeing He ever liveth to make intercession for them."⁴

Where sin abounds, grace does "much more abound."⁵

"I have read," said Mr. Spurgeon, "of one who dreamed a dream, when in great distress of mind about religion. He thought he stood in the outer court of heaven, and he saw a glorious host marching up, singing sweet hymns, and bearing the banners of

¹Rom. 5: 6. ²Rom. 5: 8. ³1 Peter 3: 18. ⁴Heb. 7: 25. ⁵Rom. 5: 20.



Signal

"Go, and sin no more."

Braun et Cie.

victory. They passed by him through the gate, and he heard in the distance sweet strains of music.

"Who are they?" he asked an angel.

"The goodly fellowship of the prophets," was the answer.

"He heaved a deep sigh, as he said, 'Alas, I am not one of them, and never shall be, and I cannot enter there.'

"By and by there came another band, equally lovely in appearance, and equally triumphant, robed in white. They passed within the portals, and again the shouts of welcome were heard.

"Who are they?" he asked.

"They are the goodly fellowship of the apostles," was the reply.

"Alas," he said, 'I do not belong to that fellowship either.'

"Still he lingered in the hope that he might yet go in; but the next multitude was the noble army of martyrs, and he could not go in with them nor wave their palm branches.

"At last he saw a larger host than all the rest put together, marching and singing melodiously. In front walked the woman that was a sinner and the thief who died on the cross. As he looked he saw there Manasseh, and many like him, and as they passed nearer to enter the gate he could see clearly who they were and he thought, 'There will be no shouting about them.'

"But to his astonishment it seemed as if all heaven was rent with sevenfold shouts as they passed in. And the angel said to him, 'These are they that were mighty sinners, saved by mighty grace.'

"Blessed be God," he cried, '*I can go in with them.*'"

And so can we, every one of us who is willing to accept the gracious offer of salvation through Jesus Christ. The gates of heaven are still open to those who in love and tenderness breathe His holy name.

ALTOGETHER FREE

Salvation is not only offered to everybody; it is offered free. There is absolutely nothing to pay. Heaven's greatest gift comes to us "without money and without price."

We are "justified freely by His grace through the redemption that is in Christ Jesus."¹

We are "accepted in the Beloved. In whom we have redemption through His blood, the forgiveness of sins, according to the riches of His grace."²

"God," declares the Apostle Paul, "who is rich in mercy, for His great love wherewith He loved us, even when we were dead in sins hath quickened us together with Christ. . . . That in the ages to come He might show the exceeding riches of His grace in His kindness toward us through Christ Jesus. For by grace are ye saved through faith; and that not of yourselves: *it is the gift of God.*"³

Wonderful salvation! Surely it is cheap enough! Perhaps that is why some people do not trouble to accept it. The story is told of a wealthy young man who, for a wager, walked along Piccadilly offering pound notes to passers-by. Nobody took one, for all assumed that they must be counterfeits. Surely no one, they thought, would giveaway good money! But it was good money, and the people to whom it was offered lost the opportunity of a lifetime. And why? Because they did not believe.

¹Rom. 3 : 24. ²Eph. 1 : 6, 7. ³Eph. 2 : 4-8.

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Paul preaches salvation even in prison.



The Two's of the Bible

“Ye cannot serve God and Mammon.”

TWO MASTERS	Christ and Satan.
TWO BEINGS	To people the world.
TWO CREATIONS	The present, and the new.
TWO DESTRUCTIONS	First by water, last by fire.
TWO DISPENSATIONS	The old, and the new.
TWO COVENANTS	The old, and the new.
TWO TESTAMENTS	The old, and the new.
TWO TABLES OF LAW	The first, and the second.
TWO WAYS	The narrow, and the broad.
TWO WITNESSES	The Old and New Testaments.
TWO ADVENTS	The first, and the second.
TWO RESURRECTIONS	The righteous, and wicked.
TWO DESTINIES	Heaven, and the lake of fire.
TWO KINGDOMS	Kingdom of grace, and kingdom of glory.



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The Philippian gaoler asks, "What must I do to be saved?"

In the plan of salvation God "commendeth His love toward us," seeking to make us realize that He "so loved the world." Let us see to it that we do not scorn His offer, or miss this our greatest opportunity through lack of faith; for "How shall we escape, if we neglect so great salvation?"¹

Today, as in the days before the Flood, God's Spirit will "not always strive with man."² We must not therefore presume upon the divine patience. One day the door of mercy will close, and probation will end.³ Why leave repentance till it is for ever too late? Why not accept Him now?

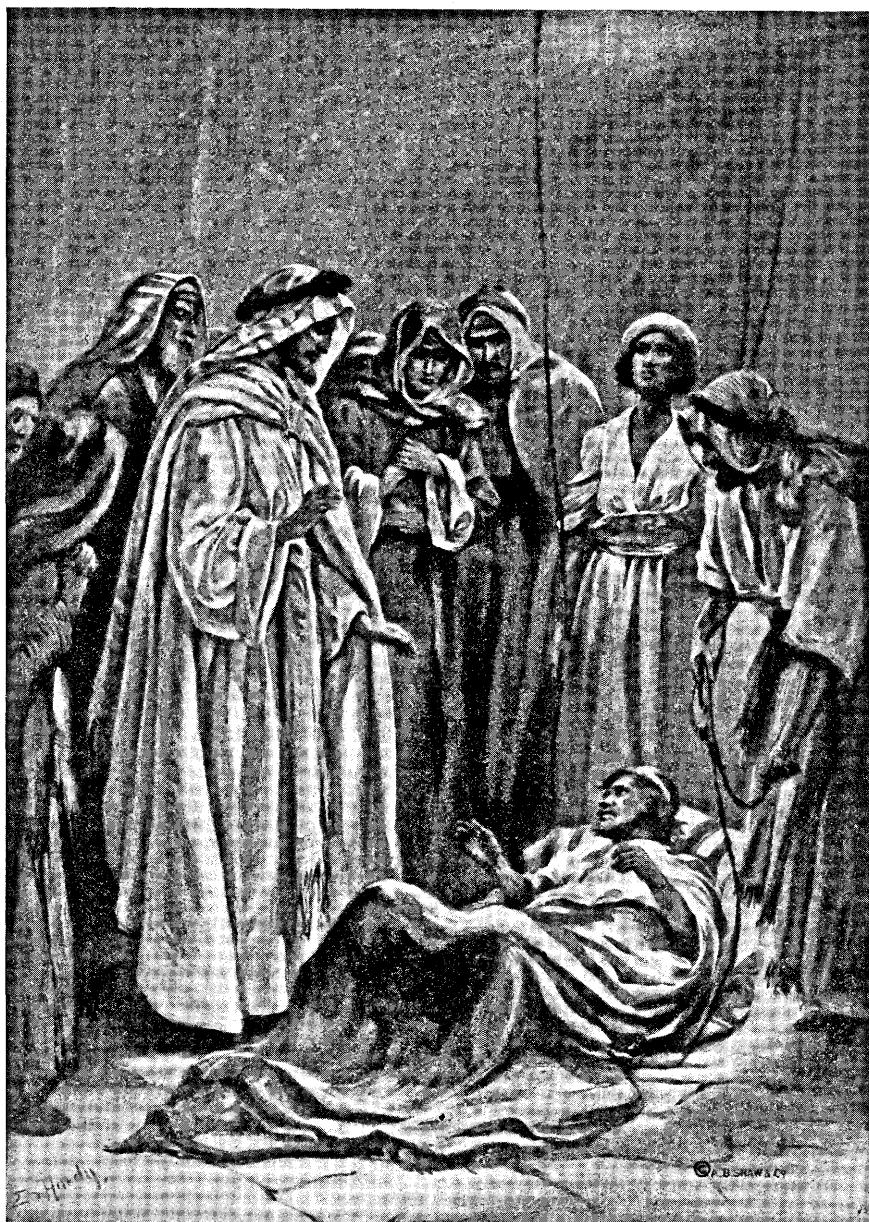
ONLY BELIEVE

Perhaps at this point you are asking, like the Philippian gaoler, "What must I do to be saved?"

There is only one answer. It is the same as Paul and Silas gave to that poor, distraught man: "Believe on the Lord Jesus Christ, and thou shalt be saved."⁴

This was the consistent teaching of all the apostles. When Peter addressed the first Christian council at Jerusalem he said:

¹Heb. 2: 3. ²Gen. 6: 3. ³See Matt. 7: 21-23. ⁴Acts 16: 30, 31.



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"Thy sins be forgiven thee."

"We believe that through the grace of the Lord Jesus Christ we shall be saved."¹ After Philip had brought the knowledge of Jesus to the Ethiopian eunuch, and the man had requested baptism, "Philip said, If thou *believest* with all thine heart, thou mayest. And he answered and said, I *believe* that Jesus Christ is the Son of God."²

This was no teaching of their own invention. They had learned it from Christ. They had heard Him say to the blind man whose sight He restored: "Dost thou *believe* on the Son of God?" and in pressing this essential question home to the hearts of all their hearers they were but carrying out the instructions of their Master, "Go ye into all the world, and preach the gospel to every creature. He that *believeth* and is baptized shall be saved."³

But what special efficacy is there in believing? What connection can it have with salvation?

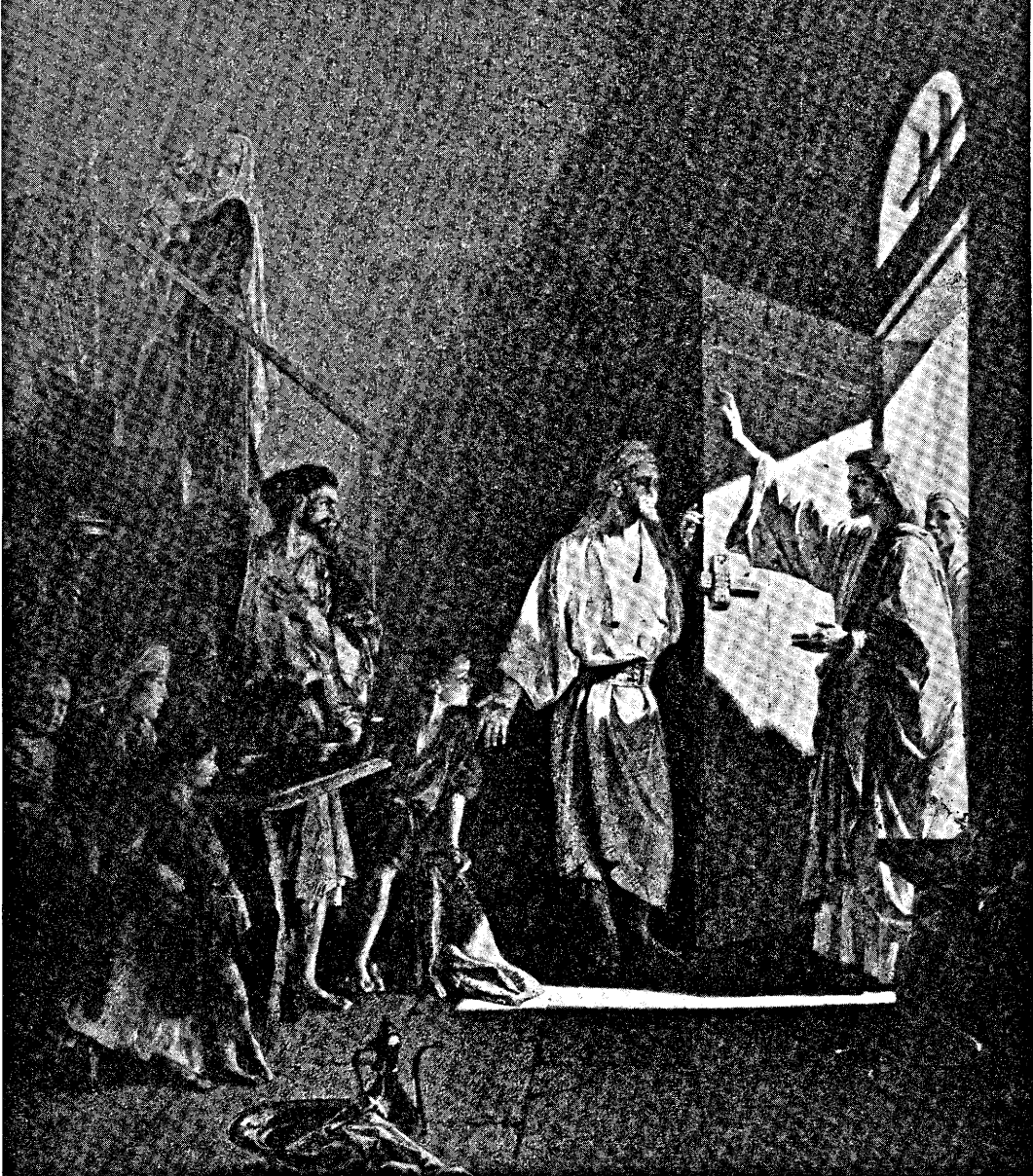
Here we touch one of the great fundamentals of the Christian religion, and it is of the utmost importance that we understand it.

One important fact should be noticed. When the way of salvation was pointed out to a man and he was asked whether he believed in Jesus Christ, it was not expected that he would answer, "I believe that Jesus Christ was a real person," or "I believe that Jesus Christ was a good man," or, "I believe that Jesus Christ lived and died and rose again"; the one and only answer that was expected was: "I believe that Jesus Christ is the Son of God."⁴

It was the admission of the deity of Christ that was the password into the church. It was the essential declaration of faith; for both Christ and His disciples realized that if this one grand discovery were made, every other spiritual blessing would follow in its train.

To see Christ as the divine Son of God is indeed the greatest discovery that any man can make. It is the one fact that can make him a Christian. It is the one way he can receive salvation.⁵

¹Acts 15: 11. ²Acts 8: 37. ³Mark 16: 15. ⁴Acts 8: 37. See also Acts 9: 20; John 1: 49; 6: 69; 11: 26, 27. ⁵See Acts 4: 12



J. Aubert

Jesus a welcome Guest.

THE ONE FOUNDATION

Now we can understand why our Lord spoke as He did to Peter about the true foundation of His church.

"Whom say ye that I am?" He asked.

"And Simon Peter answered and said, Thou art the Christ, the Son of the living God."

[82]

Peter had made the grand discovery. He had recognized in Jesus of Nazareth the Son of God. On this fundamental confession all his future life in Christ could be built.

"And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but My Father which is in heaven. And I say unto thee, That thou art Peter, and upon this rock I will build My church; and the gates of hell shall not prevail against it."¹

The church of Jesus Christ can only be built upon the acceptance of His deity, His divine Sonship, His oneness with the Father. Every member of it must see this wonderful truth for himself. That is the rock upon which the whole plan of salvation rests. "For other foundation can no man lay than that is laid, which is Jesus Christ."²

That is why the Apostle Paul wrote so confidently: "We have seen and do testify that the Father sent the Son to be the Saviour of the world. Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God."³

Therein lies the secret of salvation, the key to deliverance from sin.

Accept Christ as the Son of God, see in His life and death God's sublime effort to redeem mankind, God's incomparable love, God's unspeakable gift, and God, overjoyed that you have found Him, will welcome you as His child, and, by His Holy Spirit, come and dwell in your heart.⁴

CLEANSSED FROM ALL SIN

Yes, I know the Scriptures speak of repentance and confession in connection with believing;⁵ but when you have found that Christ is God you will of your own accord desire to renounce sin for ever. You will feel deeply sorry for every sin you have committed and will want to tell Him so in full and frank confession. That is the first reaction of this divine illumination. And it provides no difficulty, for "If we confess our sins, He is faithful and just to forgive us our sins, and to *cleanse us from all unrighteousness*."⁶

¹Matt. 16: 15-18.

²1 Cor. 3: 11.

³1 John 4: 14, 15.

⁴See John 14: 23.

⁵See Acts 2: 38.

⁶1 John 1: 9.

That is the salvation God has provided; salvation from the guilt of sins that are past, and from the power of sin today. Not only has He made amends for the breaking of His law by the offering up of Himself, after His own perfect obedience thereto, but He has made it possible for all who believe in Him to bring their lives also into harmony with the divine will. "God sending His own Son in the likeness of sinful flesh, and for sin," said the Apostle Paul, "condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit."¹

"Do we then make void the law through faith? God forbid: yea, we establish the law."²

And we believe in Christ as the Son of God, and receive into our hearts His Holy Spirit, so our lives will be fashioned more and more like His, and thus be brought into ever closer conformity with the eternal law of righteousness.

Reader, dost *thou* believe on the Son of God? Or do you still doubt, wondering, "Who is He?" If so, do not rest until you can say with Peter: "Thou art the Christ, the Son of the living God."

Mercy is knocking upon the door of your heart. By His Holy Spirit God is pleading with you to accept all He has done for you, all that Love accomplished by sending Jesus to live among men and die for our redemption. Will you not respond even now by confessing Him to be the Son of God, and appropriating His salvation to yourself? Will you not say, as did those Samaritans who talked with the woman Jesus enlightened by the well: "Now we believe, not because of thy saying: for we have heard Him ourselves, and we know that this is indeed the Christ, the Saviour of the world."³

"Behold, I stand at the door, and knock," He says to you; "if any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me."⁴

Will you not draw back the bolts of the door of your heart and let Him in to dwell for evermore? Will you not say to Him, in the words of Handley Moule's beautiful hymn:—

¹Rom. 8: 3, 4. ²Rom. 3: 31. ³John 4: 42. ⁴Rev. 3: 20.

"Come in, O come! the door stands open now;
I knew Thy voice; Lord Jesus, it was Thou.
The sun has set long since; the storms begin:
'Tis time for Thee, my Saviour; O come in!

"I seek no more to alter things, or mend,
Before the coming of so great a Friend:
All were at best unseemly; and 'twere ill,
Beyond all else, to keep Thee waiting still.

"Then, as Thou art, all holiness and bliss,
Come in, and see my chamber as it is;
I bid Thee welcome boldly, in the name
Of Thy great glory and my want and shame.

"Come, not to find, but make, this troubled heart
A dwelling worthy of Thee as Thou art;
To chase the gloom, the terror, and the sin,
Come all Thyself, yea come, Lord Jesus, in!"



E. S. Hardy

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"Ye must be born again." Christ reveals to Nicodemus the work of the Holy Spirit.

CHAPTER SIX

WONDERFUL POWER

A Gospel of Power

*Like the Wind—The Promise of the Father
Pentecost—Gifts of the Spirit—To Remain till the End
Empowered the Reformers—Modern Miracles
Power for All*

*"I am not ashamed of the gospel
of Christ: for it is the power of God unto salvation to
everyone that believeth."
Romans 1: 16.*

Nothing is more wonderful about the Bible than the way it brings weak, sinful men into touch with Omnipotence, so that the current of God's power may flow in and through their lives.

In its central theme, the gospel of Christ is declared to be "the power of God unto salvation to everyone that believeth."¹ In other words, when a person renounces sin, acknowledges Christ to be the Son of God, and accepts His sacrifice as made for himself, there is no longer anything to hinder the cleansing, enlightening, energizing power of God from entering his heart and filling his life with every spiritual blessing.

Once the broken fellowship between ourselves and God is restored, there is indeed nothing that is for our good that He will not be willing to give us. As the Apostle Paul says: "He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?"²

But how are these blessings brought to us? How do we receive the power of God to save us from sinning, to sustain us in trial, and inspire us to every good work?

God's chosen way is by His Holy Spirit whom He offers to send freely to His faithful children.³ "If ye then, being evil, know how to give good gifts unto your children," said Jesus,

¹Rom. 1: 16. ²Rom. 8: 32. ³See John 3: 34.

"how much more shall your heavenly Father give the Holy Spirit to them that ask Him?"¹

LIKE THE WIND

When explaining to Nicodemus the necessity for a spiritual re-birth for all who would enter the kingdom of God, Jesus revealed how the Holy Spirit comes into a man's heart.

"The wind bloweth where it listeth," He said, "and thou hearest the sound thereof, but canst not tell whence it cometh, or whither it goeth: so is everyone that is born of the Spirit."²

Perhaps the wind was blowing around them as He spoke, sweeping in its glorious freedom over the mountains round Jerusalem, through the narrow streets of the city, waving the branches of the trees, tugging at the garments of passers-by—and shut out only from the humble dwellings of the people. Perhaps they could hear it rattling the shutters of nearby houses and seeming almost to be knocking upon the doors.

A man opens a door but a few inches, and then how the wind blows in! How it fills his whole house with clean, revivifying air, blowing cobwebs from the ceiling and dust and dirt from all sorts of hidden places. "So," said Jesus, "is everyone that is born of the Spirit."

The Spirit of God moves everywhere, unlimited by place or time. Though invisible, the effects of His ministry are clearly seen. When permitted to do so He changes men's lives. He makes the weak strong. He gives the fearful courage. He plants new hope in the depressed. He helps the sinner to become an overcomer.

He will not force His way into any heart. He may knock on the door and plead for entrance but, uninvited, He will not come in. But if a man say, Come! and open the door with gladness, He will not long stay outside. Like the wind He will come in and fill every part of the life, bringing clearer vision, nobler ambition, deeper joy in the things of God, sweeping away every unclean thought, every unholy desire, every unworthy motive.

¹Luke 11:13. ²John 3:8.

THE PROMISE OF THE FATHER

As the shadow of the cross fell more and more deeply across Christ's pathway, He sought to prepare His disciples for the separation that He knew must come between Himself and them when His work on earth was done. He assured them that He would pray the Father to send another Comforter, "even the Spirit of truth."¹

The Comforter, He went on to explain to them, "which is the Holy Ghost, whom the Father will send in My name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you."²

"It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send Him unto you." When He, the Spirit of truth, is come, He will guide you into all truth."³

After His resurrection from the dead He recalled these assurances to their minds. "Behold," He said to them, "I send the

¹John 14:16, 17. ²Verse 26. ³John 16:7, 13.

The parable of the ten virgins suggests our constant need of the Holy Spirit in our lives. Matt. 25:1-13.

E. Azambre

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The coming of the Holy Spirit at pentecost.

promise of My Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high.”¹

This was His last command to them before ascending to heaven, and it is referred to again in the first chapter of the Acts of the Apostles as follows:—

“Being assembled together with them, [He] commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith He, ye have heard of Me. For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence. . . . [And] ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto Me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth.”²

PENTECOST

They waited; continuing “with one accord in prayer and supplication” for ten days, wondering no doubt how the promise of the Father would be fulfilled.

And then came pentecost; and “suddenly there came a sound

¹Luke 24: 49. ²Acts 1: 4-8.

from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance."¹

Thus the Father's promise was fulfilled. The Comforter had come; and more than a Comforter. Into the waiting, open, surrendered hearts of every expectant disciple there had burst, like a rushing mighty wind, the dynamic force of the Spirit of God.

The first effect was to empower them all for special service. They found themselves able to speak with great freedom of all the marvellous happenings of the past six weeks to the vast concourse of visitors who had come to Jerusalem for the feast of pentecost from all parts of the Roman empire. The Holy Spirit brought all things to their remembrance in the language required for this most important occasion.

Peter, who but a short while before had denied his Lord with oaths, and afterwards revealed a longing to return to his old trade of fishing on Galilee,² was changed by the coming of the Spirit into an impassioned preacher of the gospel; so much so that on that one day no less than three thousand persons accepted Jesus Christ as the Son of God, and were baptized.

Those first tremendous days of excitement and victory gradually passed, but so long as the disciples maintained their attitude of prayer and consecration, the Holy Spirit continued to fill them with the fullness of His power. Miracles of healing were wrought. A beggar at the Beautiful Gate, lame from birth, was completely restored and went into the temple walking, leaping, and praising God, to the amazement of all.³

At Samaria, as a result of Philip's preaching, there was a mighty stir, for "unclean spirits, crying with loud voice, came out of many that were possessed with them: and many taken with palsies, and that were lame, were healed. And there was great joy in that city."⁴

¹Acts 2:2-4. ²See John 21:3. ³See Acts 3:2-11. ⁴Acts 8:5-8.

At Lydda there was a man called Æneas, who had kept to his bed eight years, sick of palsy. Peter said to him: "Æneas, Jesus Christ maketh thee whole: arise, and make thy bed. And he arose immediately."¹

At Joppa, where the saintly Tabitha lay dead, Peter prayed that she might be restored to life; "and turning him to the body said, Tabitha, arise. And she opened her eyes: and when she saw Peter, she sat up."²

At Troas, a young man named Eutychus, having fallen from "the third loft" during one of Paul's sermons, was likewise raised from the dead.

GIFTS OF THE SPIRIT

As the new church became established, it began to be more and more clearly recognized how much was embraced in Christ's promise of the Holy Spirit. It was observed that the Spirit came not only upon the apostles, but upon everyone who fully accepted Christ, and thus enhanced the value of every form of service rendered by the believers.

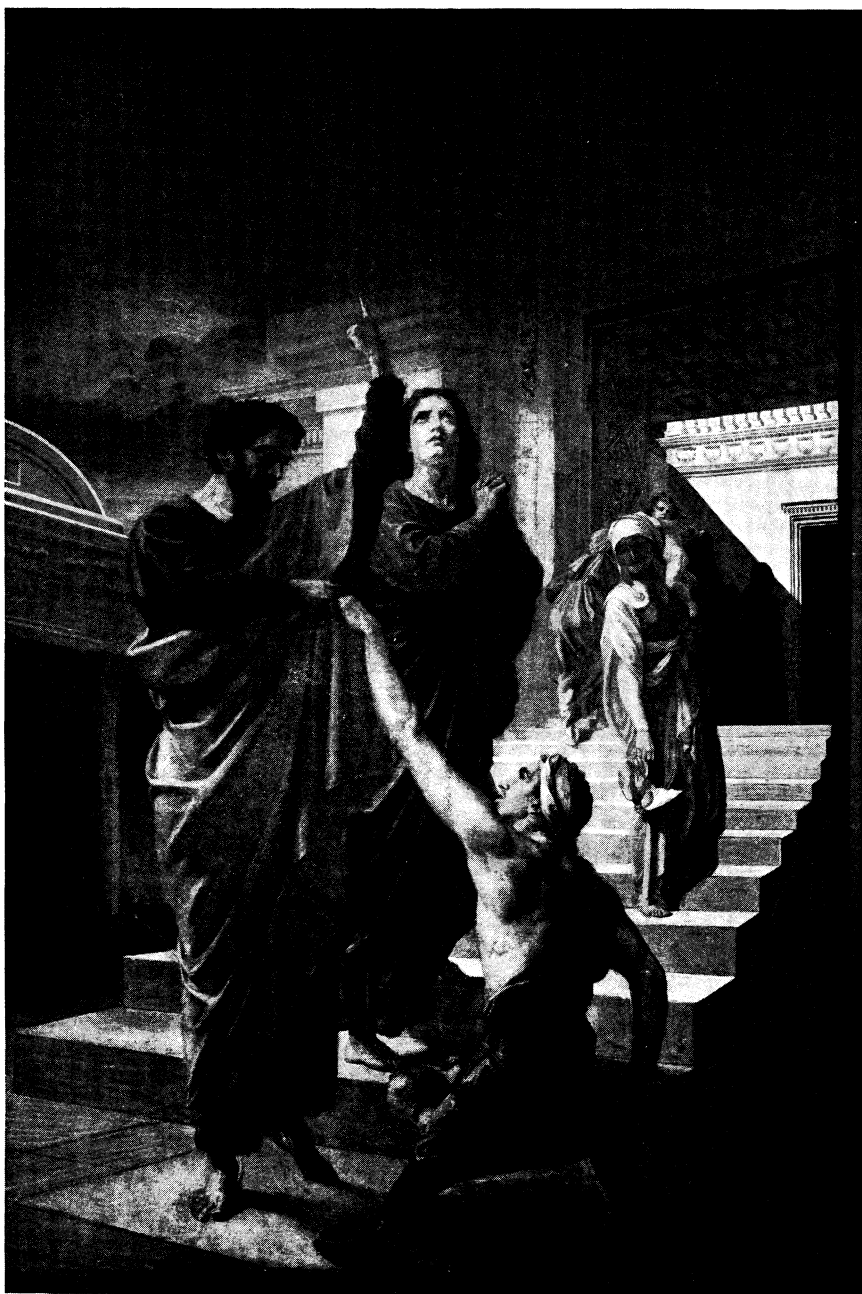
When it was found imperative, owing to the rapid increase in the number of adherents, to appoint some men specially to care for matters of business, the deacons chosen were men "full of the Holy Ghost and wisdom." Stephen, their leader, was almost apostolic in his accomplishments, and, "full of faith and power, did great wonders and miracles among the people."³

Later, when persecution arose, "they that were scattered abroad, went everywhere preaching the Word."⁴ In those first glorious years of devotion and enthusiasm the whole membership was Spirit-filled.

And the Spirit moved on with the advancing forces of the church. As new companies of believers were raised up in various parts of Asia Minor, Greece, and Italy, so He filled their hearts also, imparting gifts to each and all appropriate to their capacity and need.

Referring to the varied ways in which the Holy Spirit operates for the advancement of the gospel, the Apostle Paul, writing

¹Acts 9: 33, 34. ²Acts 9: 40. ³Acts 6: 3, 8. ⁴Acts 8: 4.



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The lame man healed by Peter and John.

to the Corinthian believers, said: "There are diversities of gifts, but the same Spirit. . . . And there are diversities of operations, but it is the same God which worketh all in all. But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit of the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues: but all these worketh that one and the selfsame Spirit, dividing to every man severally as He will."¹

TO REMAIN TILL THE END

These gifts of the Spirit, the gift of apostleship, of prophecy, of evangelism, of teaching, were—so Paul wrote to the Ephesians—for "the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ."² Moreover, they are not to leave the church, "till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ."³

Peter recognized, even on pentecost, that the promise of the Father was not limited to any age or people, for he said to the great congregation that waited on his inspired words: "The promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call."⁴

Nevertheless as the years rolled by, and a multitude of men and women who had not truly been converted to Christ entered the church, its first love and purity waned, and the striking evidences of the presence of the Holy Spirit were no longer seen. In every respect the witness of the church weakened until it was wellnigh submerged by the rising tide of apostasy.

Even then, however, some honest hearts were found who would not deny their Lord and, at the peril of their lives, maintained their loyalty to the simple teachings of His Word. Rare copies of the Sacred Writings were smuggled from one to an-

¹1 Cor. 12: 4-11. ²Eph. 4: 11, 12. ³Verse 13. ⁴Acts 2: 39.

other, and where none existed, precious texts, treasured in the heart, were passed on by word of mouth.

Wherever the seed of the gospel fell into good ground, the Holy Spirit was present to make it yet again "the power of God unto salvation."

EMPOWERED THE REFORMERS

Thus when the darkness over Europe and the church was at its deepest, He spoke through the Scriptures to Wycliffe, and, lighting his soul with divine fire, made him "the morning star of the Reformation."

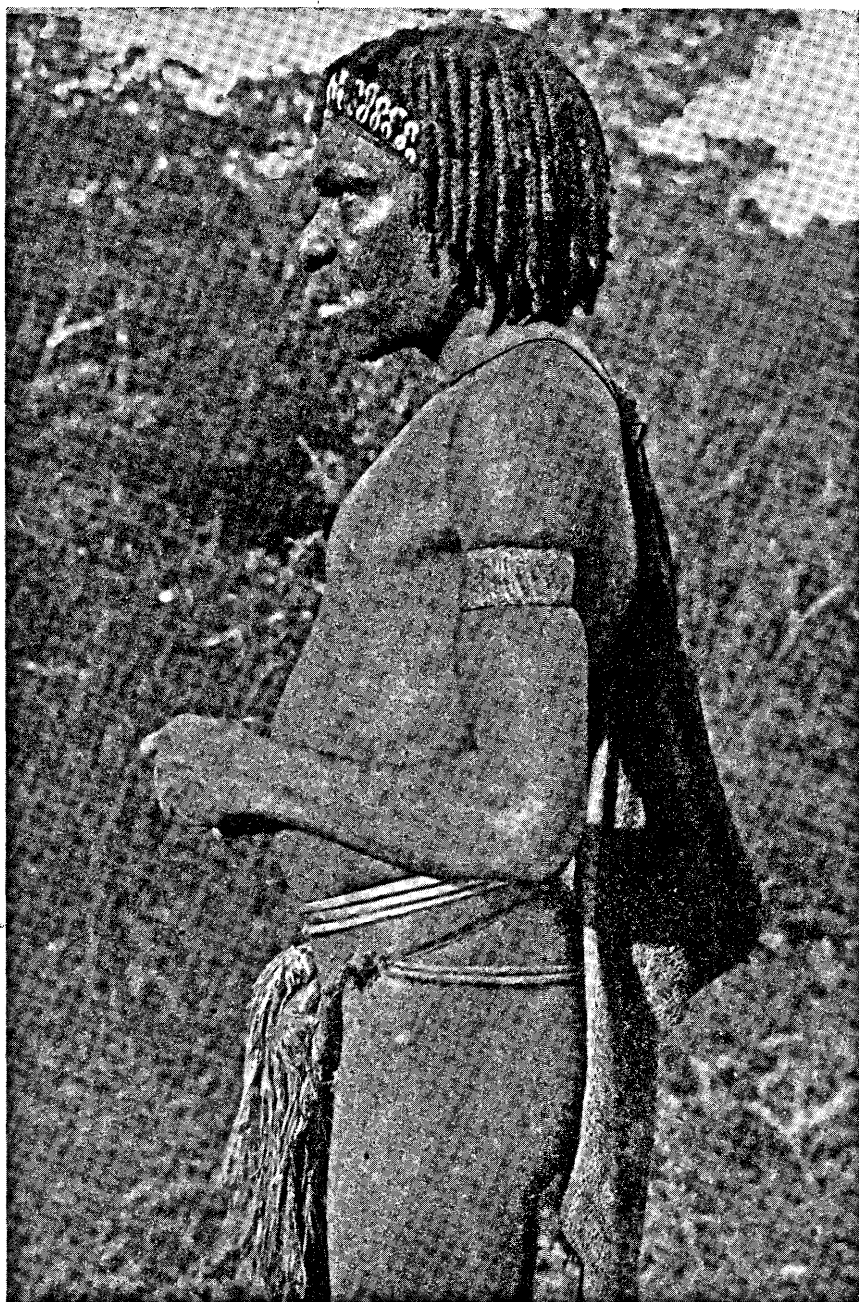
And who dare question that the men who followed him in his brave challenge of the errors which had corrupted Christendom were not likewise empowered by the Holy Spirit for their difficult and dangerous task? The mighty work accomplished by Huss and Luther, Melanchthon and Calvin, and scores of other less-known Reformers, despite all their personal frailties, testifies that God had not forsaken His people and that His Spirit only awaited receptive hearts to accomplish His purpose.

When the first enthusiasm of the early Reformers began to wane and spiritual declension again set in, it was the Spirit of God operating on human hearts, through the message of our wonderful Bible, that sent the Wesleys and their companions, like lighted torches, through the British Isles, bringing men by thousands back to God.

It was the same Spirit, through the same Word of God, that spoke to William Carey and took him from cobbling shoes to preaching the gospel in India. The soul of Livingstone was likewise lit from heaven as, responding to the call of God, he offered himself for Africa. By the same means also Moffat, Taylor,



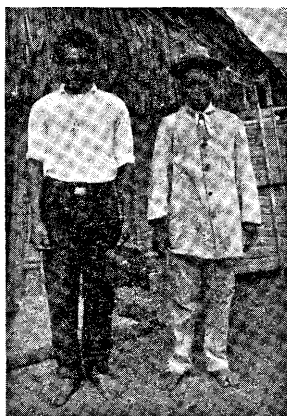
David Livingstone, explorer, pioneer, missionary.



A native of Ramu, Inland New Guinea, waiting for the uplifting power of the gospel.

Judson, Chalmers, and a host of other noble men and women, were inspired to give their lives in the darkest regions of the earth that the last command of the Lord Jesus might be fulfilled and all nations hear the message of His love.

As a result of all this consecrated labour and beautiful self-sacrifice tens of thousands of the most depraved of humanity have been delivered from the power of sin. Again and again, times without number, men and women steeped in the vilest forms of wickedness almost from birth — cannibals, headhunters, witch-doctors, and the like — have obtained deliverance in Christ, forsaken their evil habits, finding joy in the things of the kingdom of God, and becoming themselves channels through which the Holy Spirit has continued the work of rescue and reform.



"Saved to serve." Two native Christians of New Hebrides.

MODERN MIRACLES

Today a new age of miracles has dawned. As men have turned again to the truths of the Bible and humbly sought to learn from it the divine will, acknowledging with gladness that Jesus is the Son of God, so into their hearts has flowed the same dynamic power of the Holy Spirit, working "great wonders among the people." Almost daily glad tidings come from the ends of the earth of miraculous cases of healing from terrible diseases, tumours, snake bites, even leprosy; of the sending of rain in answer to prayer, of deliverance of believers' farms from plagues of locusts, of fierce antagonists changed into preachers of the Word. And who shall say that the publication of the Bible, and the preaching of the message of salvation, in a thousand languages is not, in large measure, the gift of tongues by the Spirit of God in this generation?

Y. 4

Let no one think that the efficacy of the gospel has weakened with the passing of the years. The message of our wonderful Bible is as much the power of God unto salvation today as ever.

During 1931 the small South Sea Island of Mussau, with a population of 2,000, was entered by missionaries for the first time. They began to preach the Word, and from the commencement the presence of the Holy Spirit was manifest. Though the medium of communication was pidgin English, and the workers were two converted natives from the Seventh-day Adventist Mission on another island, the transforming power of the gospel seemed enhanced rather than lessened. When the work began, licentiousness reigned. Murder was rampant. Smoking and betel-nut chewing were universally practised. But *within ten months* of the arrival of the missionaries, the entire population had turned to God. A passion for cleanliness of body and soul seized the people. Evil habits were discarded. Churches were built. Schools were established. From an abode of devils, in ten short months, the island became a veritable paradise of God. A British Government official who visited Mussau shortly afterwards, said:—

“I am astonished at what I have seen. I cannot realize that such a change is possible. The people have taken hold of your religion with a fervid zeal that cannot be described, but must



Group of students, Aore Training School, New Hebrides.

be seen to be appreciated. I have never seen, read, or heard of such a movement before. What is it that you have done to the people? They are changed. They seem to be now living for something which I cannot understand. I took a case of tobacco over with me, and it was returned unopened. Betel-nut chewing is not seen anywhere. I marvel, and say it is a miracle."



Armenian believers about to be baptized at the foot of Mount Ararat.

It was the Spirit of God, using the message of the Bible, and working through those two consecrated missionaries, that transformed Mussau; and to the same life-giving words is due the success of all mission enterprises. Like sharp arrows winged by the Holy Spirit, they find lodgment in human hearts in every land, bringing death to sin and light and life to all believers. Because of their powerful ministry, thousands once in darkness are able to say with thanksgiving: "Thy Word was unto me the joy and rejoicing of mine heart."¹

About two years ago in South America a copy of the Bible was torn up by an intolerant priest, and the fragments thrown

¹Jer. 15: 16.

into a tributary of the Amazon. Some miles down the river they were seen by an Indian, who picked them out of the water, dried them, and read their message. Some months later when an Adventist missionary reached this spot, he found upwards of four hundred believers anxious for more light. Thus the gospel pro-



Students at school, Matupi, New Guinea.

ceeds on its all-conquering way in the most inaccessible and unlikely places, and under the most unpropitious circumstances.

POWER FOR ALL

This wonderful power revealed in the Bible, the power of the Holy Spirit of God, is available, dear reader, for you. Here is power to make you a better man, a better woman; power to deliver you from your besetting sins, to give you victory over every temptation; power to make your witness for God effective, however humble it may be; power to help you become all He would have you to be.

Will you not pray that God will send this power into your life? Will you not open the door of your heart that the Holy Spirit, like a rushing mighty wind, may come in?

Remember, as the late F. B. Meyer once said, "There is no limit to the possibilities of the life that is fully surrendered to God, that has become the aperture, or channel, through which God can pour Himself forth to the world."

Such illimitable possibilities are within your reach. They are yours for the asking. The Holy Spirit awaits your sincere invitation, and when He comes He will bring with Him every spiritual blessing the inexhaustible treasury of heaven can provide.

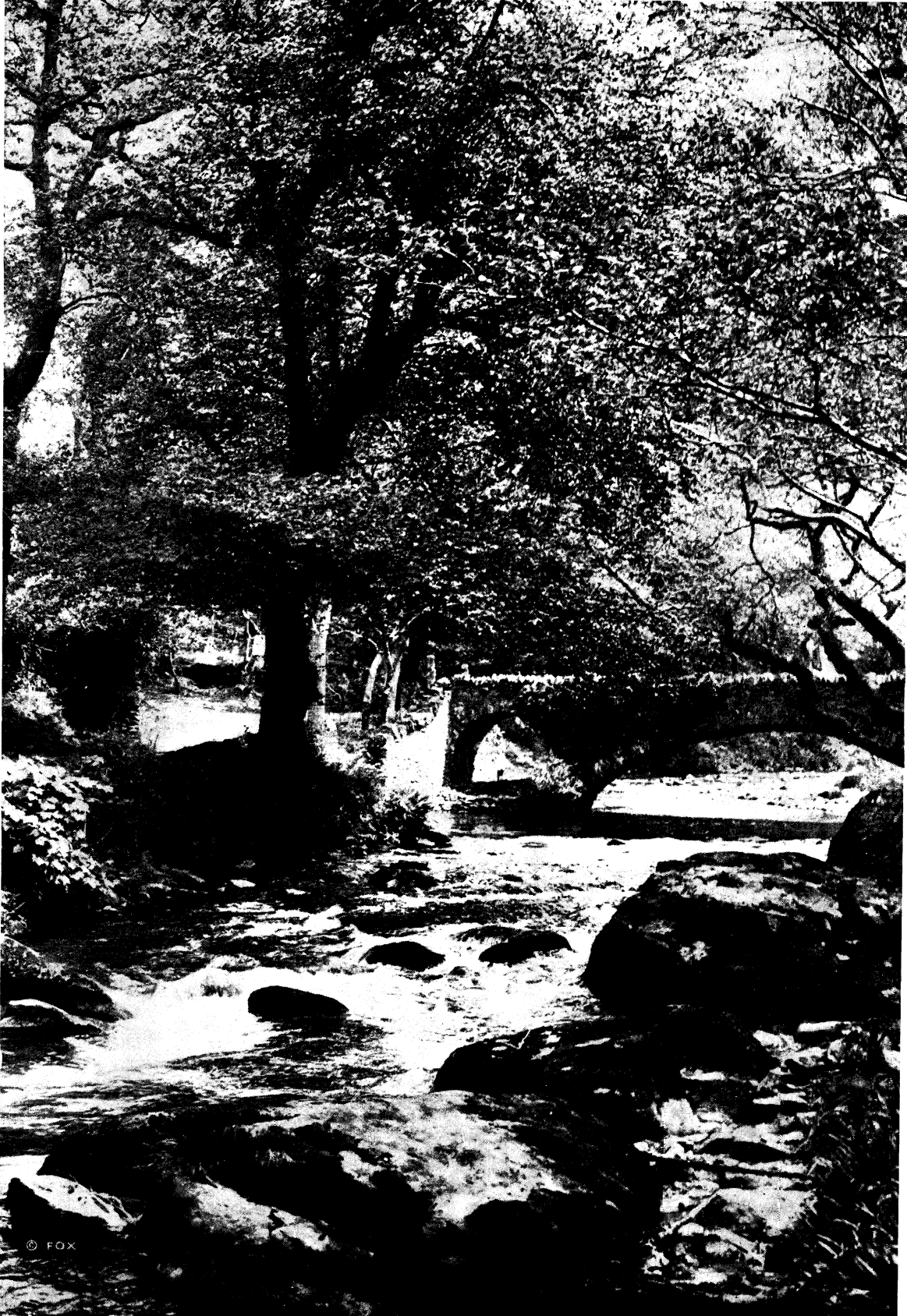
In the words of this earnest and beautiful petition by A. Reed, let us pray:—

"Spirit divine, attend our prayer,
And make our hearts Thy home;
Descend with all Thy gracious power;
Come, Holy Spirit, come!

"Come as the light: to us reveal
Our sinfulness and woe;
And lead us in those paths of life
Where all the righteous go.

"Come as the fire, and purge our hearts
Like sacrificial flame;
Let our whole soul an offering be
To our Redeemer's name.

"Come as the wind, with rushing sound,
With pentecostal grace;
And make the great salvation known,
Wide as the human race."



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CHAPTER SEVEN

WONDERFUL PEACE

The Rock of Ages

A God of Peace—"My Peace I Give Unto You"

*No Need to Worry—Abundant Pardon—Able to Keep from
Falling—Able to Succour—Able to Supply Every Need
He Never Fails—The Way to Peace*

*"Come unto Me,
all ye that labour and are heavy laden,
and I will give you rest."
Matthew 11: 28.*

WONDERFUL is the peace which the Bible brings to troubled hearts. There is something about it that clears away the wrinkles from furrowed brows and enables the most harassed to say with confidence and sincerity: "Peace like a river is flooding my soul."

While the Bible states that there is no peace for the wicked,¹ it is just as definite that those who trust in God will be kept in "perfect peace."²

There is a reason for this, and it is given in the same beautiful passage: "Thou wilt keep him in perfect peace, whose mind is stayed on Thee: because he trusteth in Thee. Trust ye in the Lord for ever: *for in the Lord Jehovah is the Rock of Ages.*"³

There is peace to be found in God because He is stronger and more durable than the mountains. He is a Rock that endures from everlasting to everlasting.⁴ With Him there is stability and permanence that invite the fullest confidence of all His creatures. He is always the same, unaffected by the forces that work such changes here below. The passing of time brings no alteration to His Person or His character. He is for ever Love, and all power in heaven and in earth belongs eternally to Him.⁵

How restful it is to trust in a God such as this—to have "a Friend who never changes, whose love will never die"! What

¹See Isa. 57: 20, 21. ²Isa. 26: 3. ³Verses 3, 4, margin. ⁴See Ps. 90: 1, 2.

⁵See Ps. 62: 11; Matt. 28: 18.

joy and satisfaction and abiding peace the very thought brings to our hearts! As the old hymn says:—

“Unlike our friends by nature,
Who change with changing years,
This Friend is always worthy
The precious name He bears.”

There will never be a time when God's love for His children will be lessened in any degree. There will never be an occasion when He will cease to hear their sincere petitions or supply their needs. Always He will be to them a tower of strength, a sure refuge. His wisdom will ever be available for their guidance, His power ready to assist them in every emergency.

That is why peace is to be found by trusting in Him. There is no need to worry with such a heavenly Father watching over our lives. The Rock of Ages will not fail us.

A GOD OF PEACE

God, we are told, is a “God of peace.”¹ Nothing disturbs the perfect tranquillity of His Spirit. No earth-born storms invade the holy calm of His presence. He is always at peace. With perfect vision He sees the end from the beginning, and in the working out of His plans there is neither haste nor delay.

We cannot imagine God being anxious or perplexed. Such an idea is altogether foreign to our conception of His eternal Majesty. There is no problem of which He does not know the solution; no difficulty so great but He knows the way out. “There is nothing too hard” for the Lord.²

The Son of God manifests the same characteristics as His divine Father. He is called “The Prince of Peace,” and it is said of Him that “of the increase of His government and peace there shall be no end.”³

That is because He understands the secret of peace. Having dwelt with the Father from “the days of eternity”⁴ He knows,

¹Heb. 13: 20. ²See Jer. 32: 17. ³Isa. 9: 6, 7. ⁴Micah 5: 2.



F. Bruckman

As the Prince of Peace Jesus Rides into Jerusalem.

as no other can ever know, what perfect peace means and how it is maintained.

When He came to earth and lived as a man among men, one of the features of His life that most impressed His friends and enemies was His perfect poise of character. Nothing appeared to disturb Him, except it were the sight of human suffering and sorrow.¹ Harsh criticisms and unkind words left Him unmoved. He went His own quiet way, regardless of them all, with a placidity of spirit that astonished everybody. Even at Calvary He was able to pray for those who were driving the nails through His tender flesh.

He was the Prince of Peace indeed, and again and again invited the weary, worried people who followed Him to share His own quiet repose. "Come unto Me," He said with loving sympathy and understanding. "Come unto Me, all ye that labour and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For My yoke is easy, and My burden is light."²

Many who heard His kindly invitation exchanged their burden for His easy yoke. Weary mothers, anxious, perplexed fathers, found the way to peace in Him. They learned to rest in the Lord and wait patiently for Him.³ They began to understand as never before what the Psalmist meant when he said: "Cast thy burden upon the Lord, and He shall sustain thee."⁴

"MY PEACE I GIVE UNTO YOU"

Perceiving that His disciples were deeply concerned about the future, He said to them several times, "Let not your heart be troubled, neither let it be afraid."⁵ He was neither troubled nor afraid though the cross lay just ahead. He was only desirous that the calm of His own soul might be shared by them. "Peace I leave with you," He said; "My peace I give unto you."

A little later He returned to the subject again. He had been telling them of His return to His Father and of the coming of the

¹See John 11:13. ²Matt. 11:28-30. ³See Ps. 37:7. ⁴Ps. 55:22. ⁵John 14:1, 27.

My Bible and I

WE'VE travelled together,
My Bible and I,
Through all kinds of weather
With smile or with sigh.
In sorrow, or sunshine,
In tempest or calm,
Its friendship unchanging,
My lamp, and my psalm.

We've travelled together,
My Bible and I,
When life had grown weary
And death e'en was nigh.
But all through the darkness
Of mist or of wrong,
I've found it a solace,
A prayer, and a song.

So now who shall part us—
Our friendship deny?
Shall "isms" or "schisms"
Or "new lights" who try?
Shall shadow for substance,
Or stone for good bread,
Supplant its sound wisdom,
Give folly instead?

Ah, no! My dear Bible,
Exponent of light,
The sword of the Spirit,
Puts error to flight.
And still through life's journey
Until my last sigh,
We'll travel together,
My Bible and I.

—Anon.

Holy Spirit as their Comforter. Then He said: "These things I have spoken unto you, that in Me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world."¹

Thus He made it clear that there is every reason for confidence and none for fear. His own overcoming of the world, the flesh, and the devil makes certain the ultimate triumph of righteousness and the everlasting reward of those who trust in Him. No tribulation is therefore to be permitted to ruffle our peace of mind or disturb our calm reliance on the promises, the power, and the victory of God.

NO NEED TO WORRY

This wonderful heavenly peace, how precious it is, how comprehensive! It removes all worry about the past, all anxiety for the present, all fears for the future. It sets troubled minds completely at rest. It brings to the burdened heart a sense of relief that refreshes the whole life. Have you, dear reader, found it yet? Or are you dragging round a burden day by day that Jesus never meant you to carry? If so, why not bring it to Him now and lay it down at His feet?

Perhaps the cause of your worry is some sin you committed years ago. You confessed it to God and asked His forgiveness, but for some reason you are still wondering whether it is held against you, and you live with it day and night like those prisoners of olden times who were condemned to carry a corpse on their backs till they died themselves.

If so, come and find peace in God. There is no need whatever for you to worry about past sins if you have confessed and forsaken them. "He is faithful and just to forgive."² And as Paul reminds us, "Being justified by faith," and so freed from our burden of guilt, "we have peace with God through our Lord Jesus Christ."³

¹John 16:33. ²1 John 1:9. ³Rom. 5:1.



E. Halse

"Sent forth to minister."

Autotype Fine Art Co.

ABUNDANT PARDON

To every repentant sinner God says: "I have blotted out, as a thick cloud, thy transgressions, and as a cloud, thy sins: return unto Me; for I have redeemed thee. Sing; . . . shout; . . . break forth into singing!"¹

We are to be glad and rejoice in the full and free salvation He has provided, and cease from all needless anxiety. "As far as the east is from the west," He assures us, "so far hath He removed our transgressions from us."² We are to remember, too, how this is accomplished, and "Behold the Lamb of God, which beareth away the sin of the world."³

Read also these beautiful words from Ezekiel which only a God of infinite love and compassion could have inspired:—

"If the wicked restore the pledge, give again that he had robbed, walk in the statutes of life, without committing iniquity; he shall surely live, he shall not die. *None of his sins that he hath*

¹Isa. 44: 22, 23. ²Ps. 103: 12. ³John 1: 29, margin.

committed shall be mentioned unto him: he hath done that which is lawful and right; he shall surely live."¹

"Who is a God like unto Thee," exclaims the prophet Micah, "that pardoneth iniquity, and passeth by the transgression of the remnant of His heritage? He retaineth not His anger for ever, because He delighteth in mercy. He will turn again, He will have compassion upon us; He will subdue our iniquities; and *Thou wilt cast all their sins into the depths of the sea.*"²

Have you ever considered what that last statement means? The sea in places is very deep. Parts of the Pacific Ocean go down over seven miles. At that depth the pressure is so terrific that a sunken ship would be crushed as flat as a board. No diver could reach it, nor could any invention of man raise the wreckage to the surface. It would be buried for ever.

That is what God will do with your sins if you repent and ask His pardon. He will throw them, as it were, into the depths of the sea, never to be remembered again, and far from the reach of anyone who would drag them to the surface. And if that is His purpose, why do you worry about them? Why not leave them entirely with Him, and so find rest unto your soul?

ABLE TO KEEP FROM FALLING

But perhaps the source of your disquietude is a fear, not of past sin, but of present temptation. Not a few people seem to live in a constant state of anxiety lest they may be caught in some snare of the enemy. But while we should always be on our guard against Satan's subtle attacks, there is no need for our peace of mind to be disturbed. Are we not told that, "The Lord knoweth how to deliver the godly out of temptations"?³ And does not Jude say that God "is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy"?⁴

Precious promises! He knows how to deliver us from temptation. He knows how to keep us from falling. His grace is sufficient for every conflict with sin. He can make us "more than conquerors." There is victory in Christ.

¹Eze. 33: 15, 16. ²Micah 7: 18, 19. ³2 Peter 2: 9. ⁴Verse 24.

But, you say, maybe after all I shall sin again. Suppose you do. While no licence is given to sin, yet, if through the subtlety of the devil we are caught unawares, "we have an Advocate with the Father, Jesus Christ the righteous."¹

Thus though we may not immediately attain to God's ideal for us, every provision has been made for our human frailties. "Like as a father pitieth his children, so the Lord pitieth them that fear Him. For He knoweth our frame; He remembereth that we are dust."²

Jesus, who died for our redemption on Calvary, "is even at the right hand of God, who also maketh intercession for us."

"Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered."³

ABLE TO SUCCOUR

Yes, we have strong help in heaven. The Father, Son, and Holy Spirit, who together form the Holy Trinity of Love, are profoundly concerned for our welfare and victory in the struggle with sin. All the holy angels also are dedicated to be "ministering spirits, sent forth to minister for them who shall be heirs of salvation."⁴ There is nothing Heaven will not do to help those who have surrendered their lives to the will of God, and thus allied themselves with the forces of light in the great struggle with the powers of darkness. Certainly all trespasses that are freely confessed to God will be forgiven. Certainly, too, none will be refused the help they seek for the fight against sin.

The presence of Jesus at God's right hand is, moreover, an abiding guarantee that all the weaknesses of our human nature and our constant need of divine aid are understood above. "For we have not an High Priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are yet without sin."⁵ And in that "He Himself hath suffered being tempted, He is able to succour them that are tempted."⁶

¹1 John 2:1. ²Ps. 103:13, 14. ³Rom. 8:26. ⁴Heb. 1:14. ⁵Heb. 4:15. ⁶Heb. 2:18.

Notice how the assurance of assistance is repeated. He is not only "able to keep" but "able to succour." And all because He was made like us and came to dwell among men. Why do we not then trust Him more fully and take Him at His word? There is no cause for fear. Rather let us "come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need."¹

ABLE TO SUPPLY EVERY NEED

No child of God need ever become overanxious concerning the supply of his temporal necessities. Jesus surely made that plain enough in His memorable sermon on the mount. He pointed His disciples to the simple flowers of the meadows, saying, "If God so clothe the grass of the field, . . . shall He not much more clothe you, O ye of little faith? Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? . . . for your heavenly Father knoweth that ye have need of all these things. But seek ye first

¹Heb. 4:16.

Jesus in the home of Mary and Martha.

F. Hanfstaengl, Munich



the kingdom of God, and His righteousness; and all these things shall be added unto you."¹

What peace of mind we all should have if we always followed this heavenly counsel! It does not mean, of course, that we should be slack or slovenly in our business or in our family arrangements, for such indolence and improvidence are forbidden by other equally forceful passages; but it does mean that we, as children of God, should cease from worrying so much about all these purely temporal concerns, and trust more simply and confidently in the loving-kindness of our heavenly Father.

It was the same secret of resting in the Lord that Jesus sought to bring to over-burdened Martha:—

"Martha, Martha, thou art careful and troubled about many things," He said: "but one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her."²

He understood perfectly well that the work of the home needed attention, but His all-seeing eye perceived that Martha was too greatly concerned with the affairs of the household and too little with the things of God. She was rushed and bothered because she thought she had no time to be with Jesus. Had she taken but a few moments for communion with Him, her soul would have been set at rest. It was a matter of putting first things first—and she had put them last.

HE NEVER FAILS

Sometimes, of course, God leads His children through periods of trial to test their faith and loyalty, but He never forsakes them. "I will never leave thee nor forsake thee,"³ is another of His precious promises which it is His joy to fulfil.

Maybe you are passing through just such an experience now. If so, hold on to Him. Determine to say like Job, "Though He slay me, yet will I trust Him."⁴ Dark though the immediate prospect may be, the dawn will break. Just when your Jordan is overflowing its banks, when things seem at their very worst, He will make a way through. He will not fail you.

¹Matt. 6: 30-33. ²Luke 10: 41, 42. ³Heb. 13: 5. ⁴Job 13: 15.

A friend of mine once told me this personal experience. Prolonged sickness and unemployment had eaten up all her savings. At last there was not a bite of food left in the house. Her child had to go to school without breakfast, and there was no dinner to give her when she came home. It was a desperate situation.

"Mamma," said the little girl, going up to her weeping parents, "surely Jesus doesn't mean us to starve."

"I don't think He will let us starve," her mother replied, "but I wish He would do something for us soon."

As she spoke, her courage seemed to return and she walked over to the old piano they still possessed, and began to play the familiar hymn: "The Lord Will Provide."

"Now let us pray once more," she said. "I can't believe that Jesus will forget us."

So they all three knelt in prayer and asked God to send them help in their dire need.

As the mother rose from her knees she suddenly said, "I believe that in ten minutes a letter will arrive with a postal order in it."

The little girl laughed and went out to meet the postman.

He did have a letter for them, and she ran with it to her mother.

Eagerly it was opened, and out fell a postal order for four shillings and sixpence!

E. S. Hardy
A. B. Shaw & Co. Ltd.

Paul and Sila : singing in prison.



Strangely enough, the very next day a gentleman called and asked the husband if he would like to do three days' work. He gladly accepted the offer. Other work followed, and the family has never been in want from that day to this.

Surely God does work on behalf of His own!

I once heard a minister say: "Jesus never lets a fellow down," and I am more than ever convinced that he was right.

Settle it in your heart that "all things work together for good to them that love God, to them who are called according to His purpose."¹ "All things" to the Apostle Paul meant shipwreck, stoning, imprisonment, beating, "in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness," besides "the care of all the churches."² Nevertheless he was quite sure that they were all part of God's plan for him, and that all were working together for some good purpose. That is why his soul was always flooded with divine peace. That is why he was able to sing in prison, with chained limbs and bleeding back.³ There is nothing indeed that so preserves an even quietness of mind as a confident belief that one's steps are "ordered by the Lord."⁴ It helps much in times of perplexity or distress to be able to look up to God and say, "My times are in Thy hand."⁵

THE WAY TO PEACE

How may we bring this peace of God into our hearts? There is one sure way, and that is by prayer. If you are conscious of being over-wrought, nervous, quick-tempered, and worried, it is probably because you are not praying enough. Prayer that is real communion with God is the most soul-calming force known. It lifts one out of the busy hurly-burly of life into the serene tranquillity that surrounds the throne of God. It corrects one's perspective of life and puts earthly interests in their proper place. It helps one to realize that "the things which are seen are temporal; but the things which are not seen are eternal."⁶ It is uplifting, inspiring, restful.

¹Rom. 8: 28. ²2 Cor. 11: 24-28. ³See Acts 16: 25. ⁴Ps. 37: 23. ⁵Ps. 31: 15. ⁶2 Cor. 4: 18.

Neglect of prayer is one of the greatest perils that confront professed Christians today, for it is the first cause of spiritual weakness and apostasy. Failure to pray is to break contact with the one source of spiritual life and sustenance, and means nothing less than soul starvation.

Of course, with life so full as it is in this twentieth century, it is easy enough to convince ourselves that there isn't time to pray. What with the daily newspaper occupying the few spare moments in the morning, wireless programmes, magazines, and what not consuming the remaining hours of the evening after the day's work is done, and a hundred interests crying out for attention in the brief leisure of the week-end, there is little time indeed left for the things of the spirit. Yet time *must* be found

or the experience we may have had with God will slowly fade away, to our present and eternal loss.

The more rushed is life, the more serious the times in which we live, the more imperative it is that we should pray more for ourselves and for our families. Especially should we set a right example in this matter before our children. Blessed be the mothers and fathers who still teach their little ones to pray. They are doing more to help the rising generation than any other human



Anne Shriber

*Blessed be the mothers who
teach their children to pray.*

agency. They are putting their children on the highroad to the kingdom of God and building into their lives priceless principles which will make them men and women of noble character in years to come.

And if we would experience the fullness of God's peace in our hearts we must bring *all things* in prayer to Him. Not some interests of our lives, but every one of them. That was the counsel of the Apostle Paul from the depths of his vast and victorious experience. "In nothing be anxious," he wrote to the Philippians; "but *in every thing* by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall guard your hearts and your thoughts in Christ Jesus."¹

Reader, do you wish to have this wonderful peace, like a river, flooding your heart? You may have it if you truly and earnestly desire it. Just bring everything to God in prayer. Lay your burden at His feet and rest by faith in the promises of His care and protection and abundant provision for your needs.

¹Phil. 4: 6, 7 R.V.



C. Bloch

"An angel . . . strengthening Him." Luke 22:43.

Braun et Cie.

CHAPTER EIGHT

WONDERFUL COMFORT

A Ministry of Comfort

*A Message for the Afflicted—For Those Who Mourn
The Certainty of the Resurrection—Where are the Dead?*

Death's Briefness—The Time of the Resurrection

God Will Not Forget—All Tears Wiped Away

*"He healeth the
broken in heart, and bindeth up their wounds."
Psalm 147: 3.*

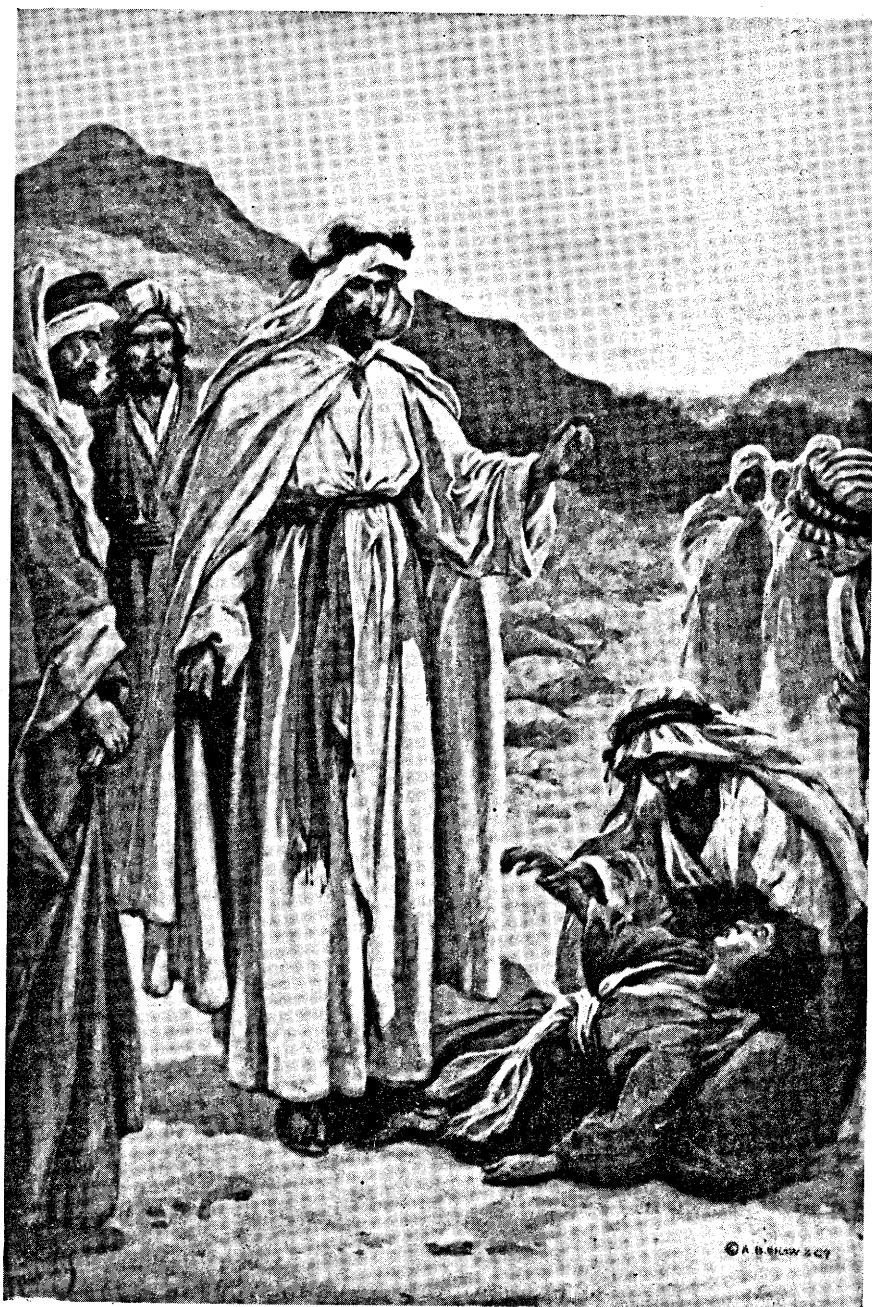
THERE is certainly no book in the world that brings such comfort to saddened hearts as our wonderful Bible. It bears a special message from the God of love to all who suffer heavy physical afflictions or mourn the loss of dear ones in death.

• When Jesus came from heaven to dwell among men, He began His ministry by announcing that He had come "to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord."¹

His was indeed a ministry of comfort. Many a tear He wiped from weeping eyes, many a smile He brought to faces marked with pain, and many a hope He kindled in hearts all darkened with despair. Wherever He journeyed He left behind Him a shining trail of happiness, and His path to Calvary was brightened by the songs of deliverance that rose from the hundreds whom He had healed and blessed.

There were the ten lepers that He cleansed. They had been banished from their homes and all they held most dear; doomed to be outcasts and beggars till death. Think you they were not glad when they saw that the tell-tale marks of the dread disease

¹Luke 4: 18, 19.



E. S. Hardy

Jesus heals the lunatic son.

A. B. Shaw & Co. Ltd.

had disappeared from their wasted bodies? It was the greatest, the happiest moment of their lives. So excited were they that nine even forgot to thank their Benefactor.¹

There was that man with the four friends who let him down through the roof because he was sick of the palsy and they wanted to make sure that Jesus would see him. Imagine his thrill of ecstasy when the life-giving words were spoken, "Arise, and take up thy bed, and go thy way into thine house,"² and he found that all his sickness had gone and health and vigour filled his entire being.

There was poor, blind Bartimæus. Picture his joy as he heard the Master say to him: "Thy faith hath made thee whole," and found that the dreadful darkness had vanished and there before him were all the beauties of nature he had dreamed about and, most wonderful of all, Jesus of Nazareth Himself.³

There was the pitiful deaf man, who also had an impediment in his speech. He could not hear the singing of the birds or the laughter of little children or the voices of his friends. What indescribable gladness filled his heart as he felt the touch of the mighty Healer, heard His melodious voice saying, "Be opened!" and found he could both hear and speak!⁴

There was the poor woman who touched the hem of His garment. How she had grieved over her affliction and worried as she had seen her living gradually devoured by the physicians from whom in vain she had sought help! Who can describe the relief that came to her weary mind as she felt the healing power of Christ perform its miraculous work? Her heart overflowed with gratitude as she heard Him say: "Daughter, be of good comfort: thy faith hath made thee whole; go in peace."⁵

A MESSAGE FOR THE AFFLICTED

Thus daily Jesus sought to reveal the love of God for man and to bring the power of heaven into touch with human need. Again and again as He looked upon the multitudes that crowded to listen to His words He was "moved with compassion" for them,

¹See Luke 17: 17, 18. ²Mark 2: 11. ³See Mark 10: 52. ⁴See Mark 7: 34. ⁵Luke 8: 48.

"because they were tired and lay down, as sheep having no shepherd."¹ Never was a heart so tender as that of the Son of God.

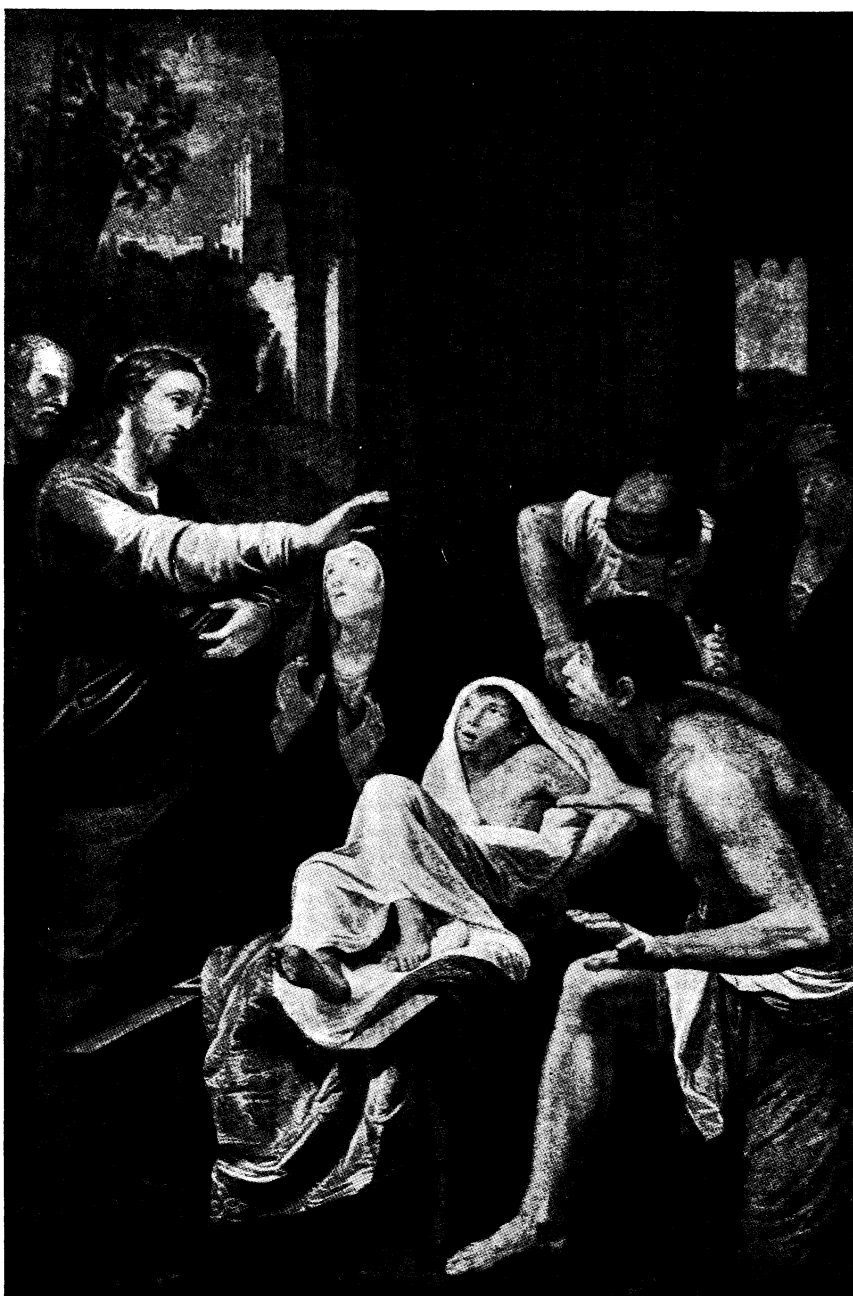
And He is just the same today. He knows the weight of every burden that His children carry, and His heart goes out to them in loving sympathy. "In all their affliction" He is afflicted. He may not always answer their prayers for the removal of the trial, but He does promise grace to bear it, and in the world to come a perfect body free from every disability.² To all who suffer thus He says, as to His faithful servant Paul: "My grace is sufficient for thee: for My strength is made perfect in weakness."³

Such words may be difficult to understand in times of pain and disappointment, but the fully surrendered heart will discover their hidden meaning.

That great evangelist, Charles Haddon Spurgeon, who suffered much from ill health, once said to his students:—

"Gentlemen, there are many passages of Scripture which you will never understand thoroughly until some trying or singular experience shall interpret them to you. The other evening I was riding home after a heavy day's work. I felt very wearied and sore depressed, when swiftly and suddenly as a lightning flash that text came to me, 'My grace is sufficient for thee.' I reached home and looked it up in the original, and at last it came to me in this way: 'My grace is sufficient for THEE,' and I said: 'I should think it is, Lord,' and burst out laughing. I never fully understood what the holy laughter of Abraham was until then. It seemed to make unbelief so absurd. It was as though some little fish, being very thirsty, was troubled about drinking the river dry, and Father Thames said, 'Drink away, little fish, my stream is sufficient for thee.' Or it seemed like a little mouse in the granaries of Egypt, after the seven years of plenty, fearing it might die of famine. Joseph might say, 'Cheer up, little mouse, my granaries are sufficient for thee.' Again, I imagined a man away up yonder on a lofty mountain saying to himself, 'I breathe so many cubic feet of air every year, I fear I shall exhaust all the oxygen in the atmosphere'; but the earth might say, 'Breathe away, O man, and fill thy lungs ever; my atmosphere is sufficient

¹Matt. 9: 36, margin. ²See Isa. 35: 5, 6. ³2 Cor. 12: 9.



Agostino Carracci

The Master in tender sympathy restores the widow's son to life.

for thee.' Oh, brethren, be great believers! Little faith will bring your souls to heaven, but great faith will bring heaven to your souls."

FOR THOSE WHO MOURN

The Master's tenderest sympathy, however, is reserved for those who mourn the loss of their loved ones in death. No more beautiful passage is found in the Scriptures than that where Jesus consoles the weeping Mary and Martha after the passing of their brother Lazarus. There we are told that "Jesus wept," and surely that shortest verse of the Bible is the fullest of divine compassion. It pictures the Son of God sharing in human sorrows, mingling His tears with ours. No other word is needed to convince us of the genuineness of His interest, the unfathomable depths of His love.

But Jesus came not only to weep, but to help. Into that sad family group He strode like a big, loving brother, full of sympathy, but knowing just what to do to make things right. He walked to the grave and, having communed with His Father, cried, "Lazarus, come forth! And he that was dead came forth, bound hand and foot with grave clothes."¹

Blessed Comforter—who not only can share our sorrows, but raise our dead! Herein indeed lies the true value of His comfort. He is not only a sympathizer, but the Conqueror of death, and with all His sympathy is mingled the assurance that He can and will bring back the dead from the grave.

"This is the will of Him that sent Me," He said on one occasion, "that everyone which seeth the Son, and believeth on Him, may have everlasting life: and *I will raise him up at the last day.*"²

So there *is* to be life beyond the tomb. There *is* hope of glad reunion in the "sweet by and by."

THE CERTAINTY OF THE RESURRECTION

Sorrowing heart, listen to His words to grief-stricken Martha: "I am the Resurrection, and the Life: he that believeth in Me,

¹John 11: 43, 44. ²John 6: 40.

though he were dead, yet shall he live: and whosoever liveth and believeth in Me shall never die.”¹

This was perhaps the most stupendous claim Jesus ever made, but to prove its truth He called Lazarus back from the grave after his body had already begun to decompose.

Jairus’ daughter, too, He brought back to life,² and raised up also the only son of the poor widow of Nain.³

Yet the greatest proof was provided when He Himself came forth from Joseph’s tomb and demonstrated that death could not hold Him.

The fact that Jesus rose from the dead is indeed the positive guarantee that all who have died will one day live again. There can be no doubt whatever that He who is the Resurrection and the Life will in His own good time bring them back from the grave.

¹John 11: 25, 26. ²See Luke 8: 54. ³See Luke 7: 14.

The resurrection morning.

Lascelles



"Verily, verily, I say unto you," He says, "the hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live. For as the Father hath life in Himself; so hath He given to the Son to have life in Himself. . . . Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation."¹

Blessed promise of the Saviour! "All that are in the graves shall hear His voice." Our dead have not gone from us for ever. On the glad morning of the first resurrection all who have loved the Lord Jesus will rise again, to live eternally with Him.

The Apostle Paul was so convinced of this that he said: "If there be no resurrection of the dead, then is Christ not risen: and if Christ be not risen, then is our preaching vain, and your faith is also vain; . . . ye are yet in your sins. Then they also which are fallen asleep in Christ are perished. If in this life only we have hope in Christ, we are of all men most miserable."²

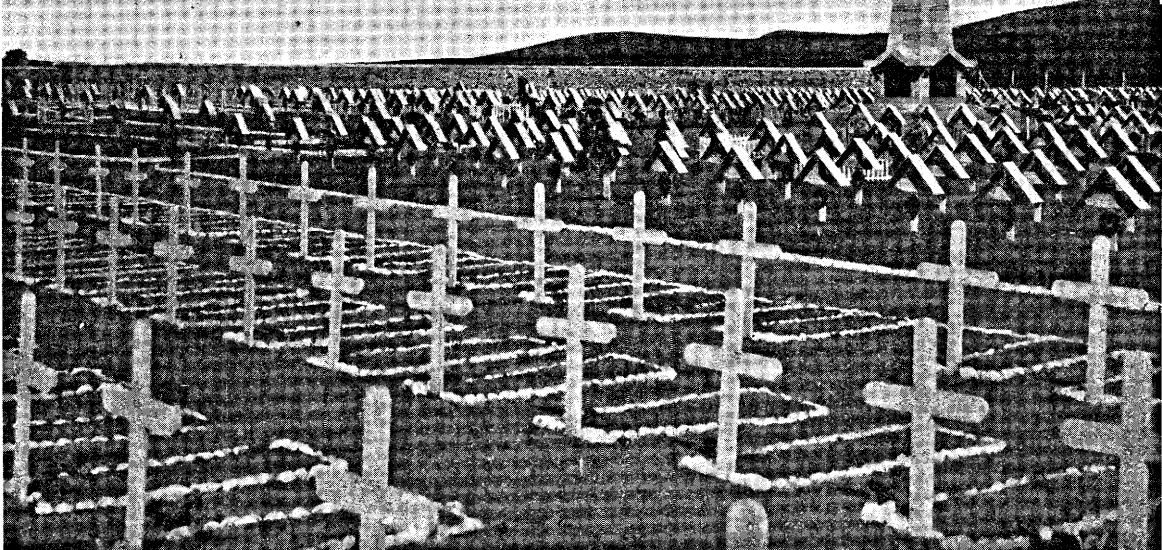
The resurrection of the dead is therefore an absolute certainty. It is as certain as the fact that Jesus died and rose again. To question the resurrection is to question the very foundations of the faith; to reject it is to reject Christianity. All who mourn the loss of loved ones who have died in Christ may safely build their hopes of reunion upon it.

WHERE ARE THE DEAD?

Naturally the question leaps into the mind, Where are the dead while awaiting the resurrection? Jesus answered the question when speaking of Lazarus: "Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep. . . . Howbeit Jesus spake of his death. . . . Then said Jesus unto them plainly, Lazarus is dead."³

Asleep! How beautifully, how tenderly the loving Saviour describes the state of the dead. They are at rest, freed from all the worries and cares of life, freed from all pain and anxiety, awaiting the resurrection. They are like little children whom a

¹John 5: 25-29. ²1 Cor. 15: 13-19. ³John 11: 11-14.



Topical

"All that are in the graves shall hear His voice, and shall come forth."

gentle mother has wooed to slumber, lying in perfect, dreamless sleep till she kisses them awake in the morning.

This teaching of Jesus was entirely in harmony with that of the inspired writers of the Old Testament, with which, of course, He was perfectly familiar.

"In death there is no remembrance of Thee," said the Psalmist, "in the grave who shall give Thee thanks?"¹

And, again, in the hundred and fifteenth psalm: "The dead praise not the Lord, neither any that go down into silence."²

The prophet Isaiah taught the same truth in the words: "The grave cannot praise Thee, death cannot celebrate Thee: they that go down into the pit cannot hope for Thy truth."³

In the Book of Ecclesiastes we find even more definite statements to the same effect: "The dead know not anything. . . . Also their love, and their hatred, and their envy, is now perished."⁴

"Whatsoever thy hand findeth to do, do it with thy might," is the exhortation of the same writer, "for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest."⁵

When the prophet Daniel refers to the resurrection he states that "many of them that *sleep* in the dust of the earth shall awake."⁶

Thus the Bible tells us plainly that the dead are all in a state of unconscious sleep, and will thus remain at rest until the day

¹Ps. 6: 5. ²Verse 17. ³Isa. 38: 18 ⁴Chapter 9: 5, 6. ⁵Verse 10. ⁶Dan. 12: 2.

they are called back to life and consciousness by the voice of the Son of God.

And what a comforting teaching it is! We do not have to worry lest our loved ones may be suffering the torments of some fearful "purgatory," or grieve that they may be looking down from heaven upon the sad fate of some who were near and dear to them, or imagine that they are wandering through space at the beck and call of Spiritist mediums. They are sound asleep, and will know no more till Jesus arouses them from their slumber.

DEATH'S BRIEFNESS

And while the parting from them may be hard for us to bear, and the time seem long ere we shall see them again, yet we must remember that to the dead the lapse of time is but the "twinkling of an eye." Being in a state of complete unconsciousness, they have no realization of the passing years. To them, in this sense, the moment of death is the moment of resurrection.

Let your mind dwell on that wonderful thought for a moment. Your precious mother, perhaps, passed away in great pain, breathing the name of Jesus at the last. You sorrowed much and cannot recall the scene without tears; yet she is at rest, and her very next thought will be of Jesus and of you. She will awake to see her Saviour smiling upon her in the happy resurrection day, and then look to see if you have followed her there.

Think, too, of the passing of the saints of God through the ages. There was Stephen, the first Christian martyr. As he was being stoned to death he suddenly cried out, "Behold, I see the heavens opened, and the Son of man standing on the right hand of God." Then, breathing his last, he said, "Lord Jesus, receive my spirit," and "fell asleep."¹ Centuries have passed, and still he rests, but to Stephen on the resurrection morning it will seem as though Jesus is descending the skies especially for his rescue from the cruel anger of his foes.

The axe rises and falls upon the neck of the Apostle Paul.

¹Acts 7: 54-60.

The Prayer of God

OUR FATHER
WHICH ART
IN HEAVEN
HALLOWED BE
THY NAME
THY KINGDOM COME
THY WILL BE DONE
ON EARTH
AS IT IS IN HEAVEN
GIVE US THIS DAY
OUR DAILY BREAD
AND FORGIVE US OUR DEBTS
AS WE FORGIVE OUR DEBTORS
AND LEAD US
NOT INTO TEMPTATION
BUT DELIVER US
FROM EVIL
FOR THINE IS THE KINGDOM
AND THE POWER
AND THE GLORY
FOR EVER
AMEN.

The Fatherhood of God.
The ever-living God.
The dwelling-place of God.
The holiness of God.
The name of God.
The kingdom of God.
The will of God.
The footstool of God.
The throne of God.
The benevolence of God.
The providence of God.
The forgiveness of God.
The judgment of God.
The guidance of God.
The protection of God.
The salvation of God.
The enemy of God.
The authority of God.
The power of God.
The glory of God.
The eternity of God.
Matt. 6: 9-13.

The next moment, to him, it seems that Jesus is coming from heaven to deliver him from his undeserved fate.

Dear, lovable Peter, crucified like his Master, expires in great anguish. He awakes in the resurrection to see Jesus coming to end his sufferings for ever.

Loyal Christians are thrown to the lions in the great Coliseum at Rome. They watch the angry beasts advancing upon them, they see the last fatal spring, feel perhaps the last dreadful onrush, and awake on the resurrection morning to see Jesus coming, as it were, to save them from the terror of that awful hour.

Men, women, and little children, because of their loyalty to the Word of God, likewise suffer martyrdom through the fearful papal persecutions of the Dark Ages and the dreadful Inquisition. They expire on the rack, in the flames, over slow fire, and in fetid dungeons far below the ground. All seems lost to them, yet they awake at the voice of Jesus, and see Him coming in glory to set them free and reward them for their faithfulness with joy, peace, and freedom for evermore.

THE TIME OF THE RESURRECTION

To the resurrection at the second coming of our Lord and Saviour Jesus Christ we may all look forward with certain hope of seeing again our beloved who have died in Him.

"Behold, I show you a mystery," said Paul to the Corinthians, "We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality: So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?"¹

In his first letter to the Thessalonians he stated the facts more clearly still:—

¹ 1 Cor. 15: 51-55.

"I would not have you to be ignorant, brethren," he wrote, "concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him [i.e., from the grave].

"For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent [go before] them which are asleep. For the Lord Himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord."¹

Thus it is to the coming of Jesus in glory at His second advent that we are to look for the realization of our hopes of reunion with those we have "loved and lost awhile." It will be when He descends the heavens and calls forth those who have "fallen asleep" in Him, and translates the righteous living, that the night of separation will be for ever ended. So indeed shall we ever be with each other and the Lord.

"Wherefore comfort one another with these words," adds the apostle.² This is the true comfort of God for all who mourn — confidence in the sleep of the dead, certainty of the glorious resurrection and reunion at Christ's second coming.

GOD WILL NOT FORGET

It is comforting also to reflect that God, in the great day of final rewards, will not forget a single soul who has responded to the pleadings of His Holy Spirit and given his heart to Him. The name, character, and features of everyone are marked clearly before Him. He has numbered the hairs of every head, and it will be nothing to Him to bring back into existence every soul who has ever lived on the earth.

This was the confident belief of the faithful patriarch Job. "I know that my Redeemer liveth," he said, "and that He shall stand at the latter day upon the earth: and though after my skin

¹1 Thess. 4: 13-17. ²Verse 18.

worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me."¹

"Man lieth down," he said on another occasion, "and riseth not: till the heavens be no more, they shall not awake, nor be raised out of their sleep. O that Thou wouldest hide me in the grave, that Thou wouldest keep me secret, until Thy wrath be past, that Thou wouldest appoint me a set time, *and remember me!*"²

Would God remember him?

Yes, indeed. He was sure of it. "All the days of my appointed time will I wait," he said, "till my change come. Thou shalt call, and I will answer Thee: Thou wilt have a desire to the work of Thine hands."³

Surely God will not forget His servant Job. Though thousands of years may have elapsed since his death, yet at the resurrection God will still have "a desire to the work of His hands." The loyal, suffering patriarch will hear the call of his Lord and respond with gratitude and joy. And to every one of His faithful children He says: "Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee. Behold, I have graven thee upon the palms of My hands."⁴

Yes, God will remember all who love Him; and the glorious voice of Jesus will call them forth from their graves clad in radiant immortality, with the bloom of eternal youth upon them, never to die again. Angels will gather them from one end of heaven to the other and shepherd them with songs of gladness to the Father's house.⁵

ALL TEARS WIPED AWAY

Then what happiness will reign! What songs of gladness will rise to the throne of God, what exquisite bliss will fill every satisfied heart!

Then indeed "God shall wipe away all tears from their eyes;

¹Job 19: 25-27. ²Chapter 14: 12, 13. ³Verses 14, 15. ⁴Isa. 49: 15, 16. ⁵See Matt. 24: 31.

and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain."¹

"And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away."²

Wonderful provision of our loving Saviour! How great is His love for us, how perfect is His plan for our redemption! Let us be glad and rejoice in His salvation, and comfort our hearts in every sorrow and tribulation with this glorious hope He has set before us in His wonderful Word.

In the glad time of the harvest, in the grand millennial year,
When the King shall take His sceptre, and to judge the world
appear,

Earth and sea shall yield their treasure, all shall stand before
the throne;

Just awards will then be given, when the King shall claim
His own.

Oh, the rapture of His people! Long they've dwelt on earth's
low sod,

With their hearts e'er turning homeward, rich in faith and
love to God,

They will share the life immortal, they will know as they are
known,

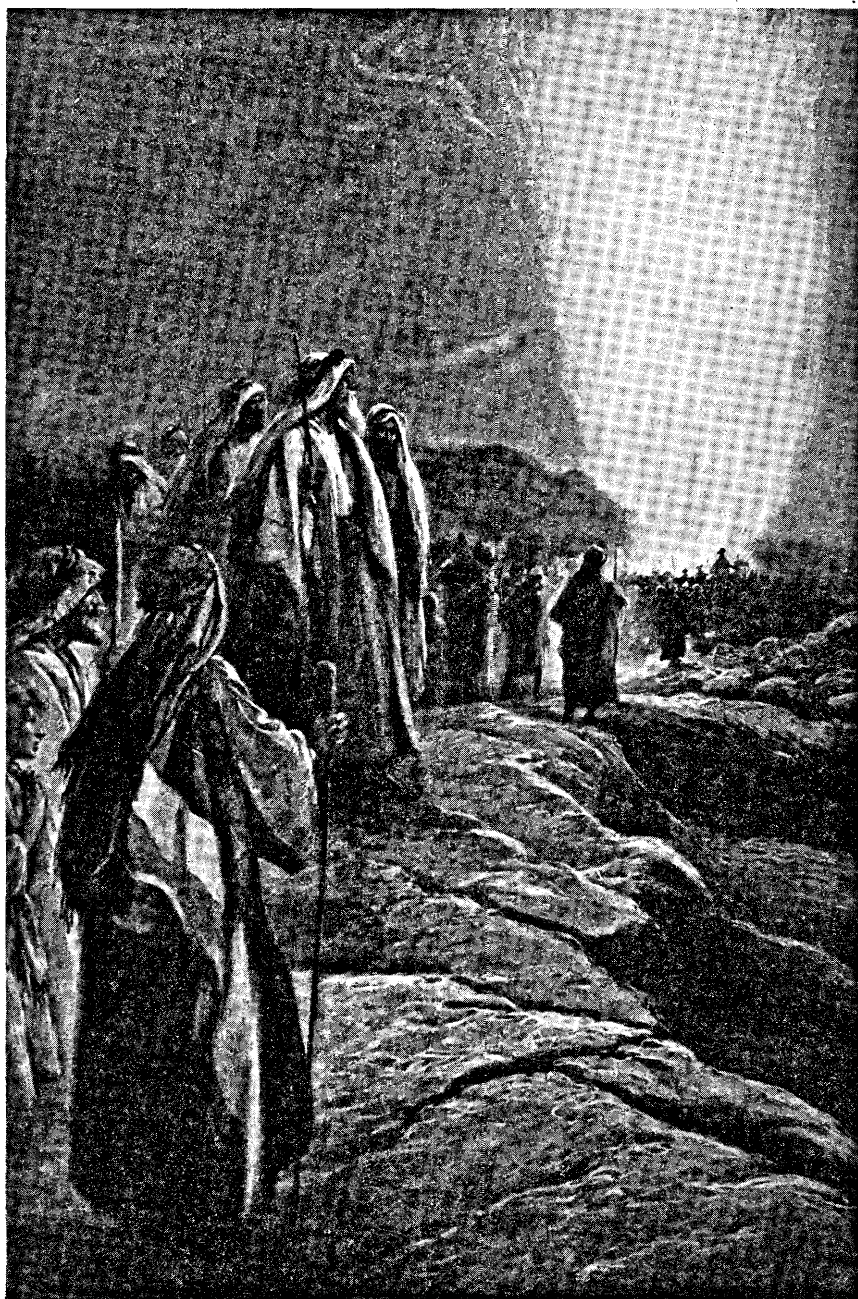
They will pass the pearly portal when the King shall claim
His own.

We shall greet the loved and loving who have left us lonely here;
Every heartache will be banished when the Saviour shall appear;
Never grieved with sin or sorrow, never weary or alone;

Oh, we long for that glad morrow when the King shall claim
His own.

—L. D. Santee.

¹Rev. 21 : 4. ²Isa. 35 : 10.



E. S. Hardy

"Then the fire of the Lord fell."

A. B. Shaw & Co. Ltd.

CHAPTER NINE

WONDERFUL PROMISES

*Boundless Resources—Ask and Receive
Bring Large Requests—Men Who Prayed Big Prayers
Tell God Your Desires—Faith Essential*

*"Jesus our Lord . . . whereby are given
unto us exceeding great and precious promises."
2 Peter 1:4.*

THE Bible abounds with wonderful promises revealing God's loving care for His children. It is indeed like a cheque book, with every cheque signed, and ready for us merely to insert the amount desired from day to day and present them at the bank of heaven.

The fact is that those who love God and keep His commandments are the richest people in the world, for they have His inexhaustible treasury to draw upon in every emergency. He says to us today, as to Israel of old: "If thou shalt hearken diligently unto the voice of the Lord thy God, to observe and to do all His commandments: . . . all these blessings shall come on thee, and overtake thee. . . . Blessed shalt thou be in the city, and blessed shalt thou be in the field. . . . Blessed shall be thy basket and thy store. Blessed shalt thou be when thou comest in, and blessed shalt thou be when thou goest out. . . . And *the Lord shall open unto thee His good treasure.*"¹

This most generous promise is fully endorsed in the New Testament, where we read in John's first epistle: "Whatsoever we ask, we receive of Him, because we keep His commandments; and do those things that are pleasing in His sight."²

Jesus came to make us rich. "Ye know the grace of our Lord Jesus Christ," wrote the Apostle Paul, "that, though He

¹Deut. 28: 1-12. ²1 John 3: 22.

was rich, yet for your sakes He became poor, that ye through His poverty might be rich."¹

Not rich necessarily in material things, for these count but little in the sight of God, but rich in the things of the Spirit that, after all, alone have lasting value. He came that we might be rich in wisdom, rich in knowledge, rich in faith, rich in mercy, rich in love.²

"If any of you lack wisdom," runs the familiar promise, "let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him."³

That is typical of God's attitude toward our requests for any and every spiritual blessing. As we ask, so He gives, and liberally, too, "pressed down, and shaken together, and running over."⁴

The Apostle Paul on one occasion thanked God that the believers at Corinth were in everything "enriched by Him, in all utterance, and in all knowledge."⁵ They were a fortunate people; but the endowments of the Spirit may be ours also for the asking.

Writing to the Ephesians, he said: "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly things in Christ."⁶ Yet these blessings were not reserved for him alone; they are available for every child of God who earnestly desires them.

ASK AND RECEIVE

Would you, reader, enjoy a fuller, richer spiritual experience? Then tell God of your longing, remembering the promise of the Saviour: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened."⁷

In an earlier chapter we referred to the picture drawn in the Book of Revelation of Christ knocking upon the door of our hearts; but here is another, drawn by Himself, of us knocking on

¹2 Cor. 8: 9. ²See James 2: 5. ³James 1: 5. ⁴Luke 6: 38.

⁵1 Cor. 1: 5. ⁶Eph. 1: 3, margin. ⁷Matt. 7: 7, 8.

Wonderful Chapters of the Bible

FAITH.	Hebrews 11.
LOVE.	1 Corinthians 13.
WISDOM.	Proverbs 3.
MERCY.	Psalms 136.
WORKS.	James 2.
PEACE.	Psalms 23.
PRAISE.	Psalms 150.
TRUST.	Psalms 46.
PRAYER.	Luke 11.
SPIRITUAL GIFTS.	1 Corinthians 12.
BLESSING.	Matthew 5.
THE MINISTERS' CHARGE.	1 Timothy 4.
EARTHLY GOVERNMENTS.	Romans 13.
THE TONGUE.	James 3.
THE GREAT COMMISSION.	Matthew 28.
THE RESURRECTION.	1 Corinthians 15.
THE SECOND ADVENT.	Matthew 24.

the gate of heaven. Does He keep us standing without? No, indeed; rather He assures us of immediate attention to our petitions.

Talking with His disciples on one occasion He said to them: "*Whatsoever* ye shall ask in My name, that will I do, that the Father may be glorified in the Son."¹

That is another of the magnificent, comprehensive statements that so often came from the lips of the Master. It recalls the glorious "whosoever" of John 3:16. It expresses at once His own infinite wealth and His willingness to share it with all who love Him.

Following this, He added the further assurance: "If ye shall ask *anything* in My name, I will do it," repeating the same thought a little later in these words: "If ye abide in Me, and My words abide in you, ye shall ask *what ye will*, and it shall be done unto you."²

These, indeed, are wonderful promises, and we may well ask whether we are availing ourselves of them to the full. If words mean anything we have here the most definite pledges of divine aid covering every phase of our lives. Why, then, are we so poor when we might be rich? "Ye have not," says James, "because ye ask not."³

Let us then come more boldly to the throne of grace, pleading Christ's name and the promises He has left us.

BRING LARGE REQUESTS

And let us not hesitate to bring large requests when we come before God. We honour Him by doing so, for it suggests that we believe He is able to grant them.

Judging by some people's prayers one would think they believed that God is only concerned with the smaller interests of life; they seem so afraid to mention the great burdens they may be carrying, or the real desires of their hearts. But God wants us to bring these larger matters to Him. It is His joy to do great things for His children in answer to their prayers, for, "He is able to do exceeding abundantly above all that we ask or think."⁴

¹John 14:13. ²John 15:7. ³James 4:2. ⁴Eph. 3:20.

Notice that Jesus did not say, "If ye shall ask any *little* thing in My name, I will do it," but rather, "If ye shall ask *anything*." And that surely takes in the great things as well.

To the prophet Jeremiah the Lord said: "Call unto Me, and I will answer thee, and show thee great and mighty things, which thou knowest not."¹ That is exactly what He wants us all to do—to call upon Him in faith, expecting mighty results from our petitions.

I once heard a young evangelist in Finland say that he asked God to give him seventy souls, converted and baptized, in one year. He won them. The next year he prayed for a hundred souls, and again God gave them to him.

That was prayer for a big thing, but not a selfish thing; prayer for God's glory rather than for man's; and the "effectual fervent prayer of a righteous man availeth much."²

MEN WHO PRAYED BIG PRAYERS

That reminds us of other men who have prayed big prayers. Not long prayers, mind, but really big ones. There was Elijah, for instance, on that great day when Israel was challenged to choose between God and Baal. The agreed sign of supremacy was to be the falling of fire from heaven upon the prepared sacrifice. The prophets of Baal having failed, despite their most desperate efforts, Elijah the prophet, as evening drew on, came near and said, "Lord God of Abraham, Isaac, and of Israel, let it be known this day that Thou art God in Israel, and that I am Thy servant, and that I have done all these things at Thy word."³

It was a very short prayer and a very simple prayer, but it revealed an attitude of complete consecration on the part of the prophet, a desire both to do the will of God perfectly and to bring glory and honour to His holy name. No wonder we read: "Then the fire of the Lord fell."⁴ This is the kind of prayer God always answers; for "this is the confidence that we have in Him, that, if we ask anything according to His will, He heareth us."⁵

Hezekiah prayed a similar prayer when he received a letter

¹Jer. 33: 3. ²James 5: 16. ³1 Kings 18: 36. ⁴Verse 38. ⁵1 John 5: 14. See James 5: 17, 18.

from the king of Assyria demanding the immediate surrender of Jerusalem. He took the letter, so we are told, "and went up unto the house of the Lord, and spread it before the Lord. And Hezekiah prayed unto the Lord, saying, O Lord of hosts, God of Israel, that dwellest between the cherubims, Thou art the God, even Thou alone, of all the kingdoms of the earth: Thou hast made heaven and earth. Incline Thine ear, O Lord, and hear; open Thine eyes, O Lord, and see: and hear all the words of Sennacherib, which hath sent to reproach the living God. . . . Now therefore, O Lord our God, save us from his hand, that all the kingdoms of the earth may know that Thou art the Lord, even Thou only."¹

As a result of this prayer, which was not only for deliverance, but also for the glory of God, "the angel of the Lord went forth, and smote in the camp of the Assyrians a hundred and fourscore and five thousand" men,² and Sennacherib returned to Nineveh without so much as shooting an arrow at Jerusalem.

*The Mueller
Orphanage at
Ashley Down,
Bristol.*



Great prayers, however, have not been by any means confined to Bible characters. Surely the record of George Mueller of Bristol ranks with the best of them. Feeling a call to care for destitute orphans, he took the matter to God and, from the very first, money began to flow to him in a most remarkable way. Though no one was ever asked personally for a donation, yet, during the hundred years that his orphanage has been in existence, nearly £3,000,000 has been received, and not far short of 18,000

¹Isa. 37: 14-20. ²Isa. 37: 36.

orphans have been given a home. It is one of the most amazing instances of answered prayer on record anywhere, and is evidence enough of God's willingness, in these modern times, to hear and answer the earnest petitions of His trusting children.

Mention must be made also of Dr. Barnardo and his similar blessed work for waifs and strays. He began it for the glory of God over seventy years ago, and it has been conducted ever since in the same prayerful spirit. No wonder the 8,500 little ones of this huge and needy family are never left without their necessary food.

There was General Booth, also, of the Salvation Army, another mighty man of prayer. As a young man he was moved by the sight of children crying in the streets for bread, and he determined by the grace of God to do something great to help the poor. In 1878 he organized the Salvation Army, whose prodigious activities on behalf of the homeless, the hungry, the outcast, the prisoner, and the fallen, now encompass the world.

It supplies annually something like 25,000,000 meals, and beds for over 12,000,000 persons. Surely we may see in this the work of a prayer-answering God who finds pleasure in doing great things for those who take hold of His omnipotence.

TELL GOD YOUR DESIRES

By the way, when did you last ask God for something great? I mean something over and above your own daily needs and the care and protection of your family; something definitely for His glory and the advancement of His cause of righteousness and truth in the earth? Some people, I find, have considerable difficulty in answering this question, for the reason, I am afraid, that they have not asked God for any great thing for a very long time.

But why not do it? Think about it for a moment. Is there not some really big thing that you would like to see accomplished in your church or neighbourhood, or in some mission field beyond the seas? Then bring it to God, remembering that the greatest

A Premier's Tribute to the Bible

THE following message was sent by the Premier of Queensland (Mr. W. Forgan Smith) to the recent annual meeting of the Queensland auxiliary of the British and Foreign Bible Society:—

“The Bible is the source of inspiration both for individuals and for nations. It contains guidance for the conduct of man in his capacity as an individual and as a citizen living in co-operation with his fellows. It enunciates the general principles of justice, and may be regarded as a beacon light directing the path of mankind in all its spiritual and social relations. Apart from its divine origin and inspiration, the Bible is also a great work of literature. The adoption of its principles and teachings provides the means by which the individual and the community may reach a higher and nobler state of civilization.”

revivals of history have invariably begun with a very few people on their knees.

Maybe, of course, you feel that the greatest thing that could happen would be for you to get the victory over some besetting sin. Very well. Is that too hard for the Lord? Why not take it to Him and tell Him you are willing to give it up if He will respond by taking away the desire? Try it and see.

Or perhaps you are longing for the conversion of a dear friend, or one of your children, and it seems as though all that you have been able to do so far has made but little impression. That worldly son, that rebellious daughter, is still as stubborn as ever, and you have almost lost hope. Well, that is a big thing, I know, but the promise still stands, "Call unto Me, and I will answer thee." You can but put it to the test. Perhaps God is waiting to hear your prayer before He acts.

Perchance you are discontented with your lot; you would like to live a larger and more useful life; but you seem hemmed in with difficulties on every side. So far as you can see there is no way out, and never will be, and you wonder sometimes whether life with so much drudgery and dull routine is really worth living. Have you told God about it?—told Him what you have dreamed you would like to be and to do? It's worth trying, isn't it? Remember what David said: "Delight thyself also in the Lord; and *He shall give thee the desires of thine heart*. Commit thy way unto the Lord; trust also in Him; and He shall bring it to pass."¹

Maybe, however, your problem is different. Right ahead of you there has risen up a great mountain of trouble. You can see no way round it or over it. It looks as though you have really come to the end of your resources. What are you going to do? Well, here is one suggestion: "Have faith in God. For . . . whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith."²

Do you believe that? Why not try hard to do so, claiming

¹Ps. 37: 4, 5. ²Mark 11: 22, 23.

the promise of Jesus and mentioning His holy name in your prayers; for "what things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them."¹ For you also, perhaps, this wonderful promise was written: "My God shall supply *all your need* according to His riches in glory by Christ Jesus."²

FAITH ESSENTIAL

A father once brought his poor, afflicted child to Jesus, asking for help, saying, "If Thou canst do anything, have compassion on us, and help us."

Jesus replied, "If thou canst believe, all things are possible to him that believeth.

"And straightway the father of the child cried out, and said with tears, Lord, I believe; help Thou mine unbelief." It was a very human cry, so like that which rises often from our own hearts; but Jesus accepted it and the child was healed. So today He will recognize the sincere, believing petition whenever and wherever it is uttered.

When the apostles on one occasion said to Him, "Lord, increase our faith," He replied: "If ye had faith as a grain of mustard seed, ye might say unto this sycamine tree, Be thou plucked up by the root, and be thou planted in the sea; and it should obey you."³

Statements such as this must make us all feel that we have hardly begun as yet to tap the resources of heaven, and that, far excelling the best experiences of answered prayer we may have had in the past, there are yet greater blessings awaiting our demand and reception.

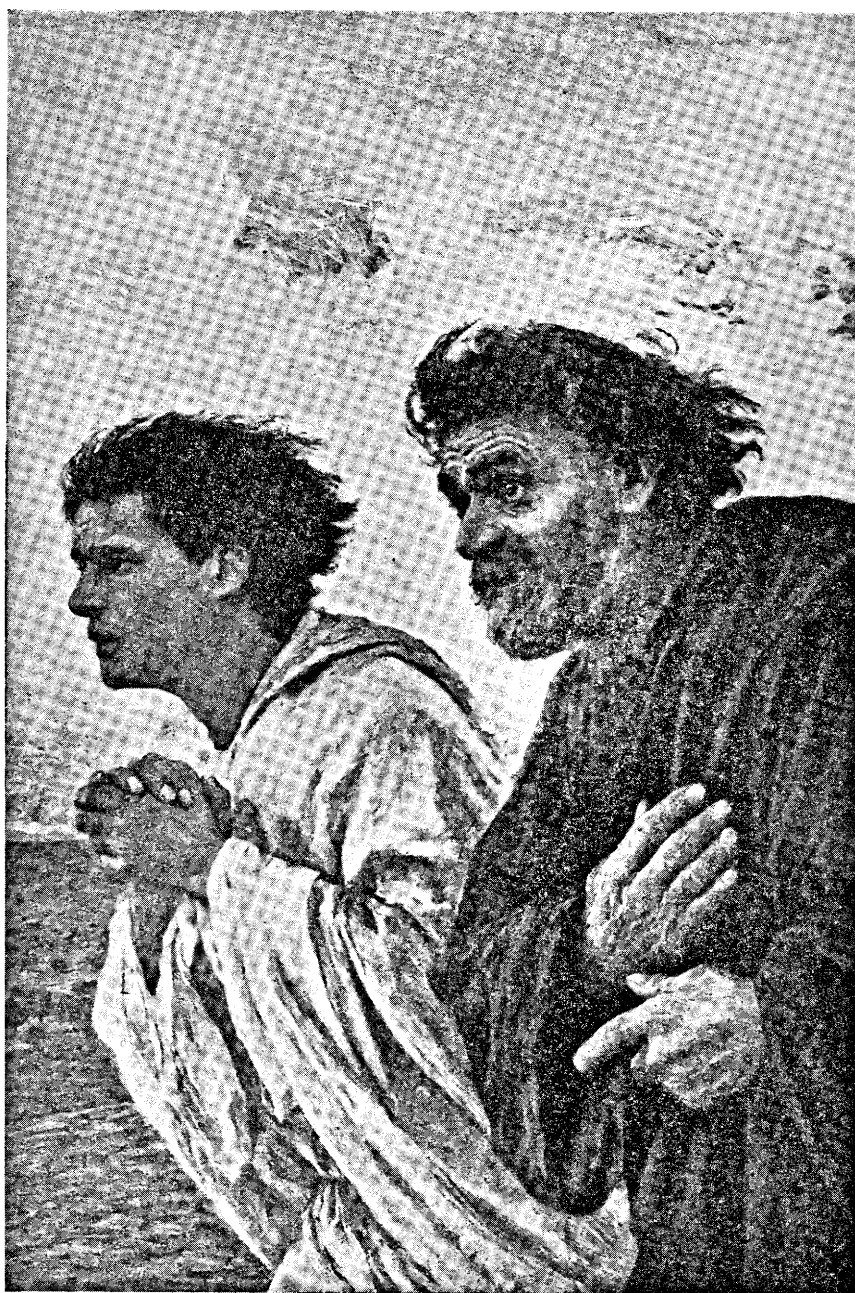
Well may we pray that our faith in God and His wonderful promises may be so increased that He may send us all the good things it is His loving purpose to bestow.

¹Mark 11: 25. ²Phil. 4: 19. ³Luke 17: 5, 6.

The Bible Is ~

THE pilgrim's guide to the better country,
The mariner's compass on the sea of life.
The teacher's inspired assistant.
The bread of life for the hungry.
A book of instruction for the wise.
A life picture-gallery for the artist.
A geography for the one who would learn of
 the heavenly land.
A staff for the man who faith is weak.
An instruction for the simple who would
 know of God.
A stream of living water for the thirsty.
An armour for the Christian in his conflict
 with evil.
A comforter for those who mourn.
A book of courage for the doubting.
A jewel casket for the man of poverty.
A volume of cheer for the desponding.
A spiritual companion for the lonely.
A hymn of praise for the glad-hearted.
And God's standard measure for the life of
 every man!

—R. Hare.



E. Burnand

Peter and John hurrying to the tomb.

Braun et Cie.

CHAPTER TEN

WONDERFUL CERTAINTY

Evidence of Design
How Jesus Banished Doubt
Prophecies Concerning Himself—The Time Appointed
Meaning of the Seventy Weeks—Part of a Wider Plan
The 2300 Years—The Crisis at the Close
An Epitome of History
Certain and Sure

*"I am God, and there is none like Me,
declaring the end from the beginning, and from ancient times
the things that are not yet done."*

Isaiah 46: 9, 10.

THERE is a definiteness, a wonderful certainty, about the Bible that begets a feeling of confidence in all who study it with reverence. Like its divine Author it speaks with authority "and not as the scribes."¹

Behind all its marvellous revelation of the love of God, all its promises of power, peace, and comfort, all its references to men and nations, there is evidence of ordered design, the work of a Mind of infinite comprehension and precision. He who set the stars in motion and shaped their mighty courses, with such delicate balance and exactitude, has indeed planned with equal forethought and minute care for the concerns of men.

Within the pages of the Bible may be found God's "blue-prints" of the history of the world; and thereon it is possible to trace not only the course of past millenniums, but the outline also of events still future. In the form of prophecies they treat of peoples' places, and empires, telling in advance of the part each is to act in the great human drama; and as one places these inspired charts beside the record of the centuries, so the conviction deepens

¹Matt. 7: 29.

that an all-seeing Eye is watching over the affairs of this world and an all-powerful Hand is directing its destiny.

HOW JESUS BANISHED DOUBT

On the day that Jesus rose from the dead, that day of fear and anxiety and many questionings among His disciples, it was to the prophecies of the Old Testament that He turned to bring certainty and confidence to their hearts.

Walking unrecognized with two of them on the road to Emmaus, He asked them why they were sad, and was told in reply of all that had happened of late in Jerusalem, and of the tragedy that had befallen their beloved Jesus of Nazareth. He was "a prophet mighty in deed and word before God and all the people," they said, and "we trusted that it had been He which should have redeemed Israel."¹

"O fools, and slow of heart to believe all that the prophets have spoken," replied Jesus. "Ought not Christ to have suffered these things, and to enter into His glory?"

"And beginning at Moses and all the prophets, He expounded unto them in all the Scriptures the things concerning Himself."²

Later, after He had broken bread with them and had vanished out of their sight, "they said one to another, Did not our heart burn within us, while He talked with us by the way, and while He opened to us the Scriptures?"

Their doubts were set at rest by the glimpse they had been given of the divine plan behind the events that had so perplexed them.

That selfsame day Jesus revealed Himself to a gathering of disciples in Jerusalem, finding them in a state of great anxiety and severe nervous tension. To restore their confidence He first showed them His hands and feet, still bearing the marks of His suffering, and then said to them: "These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the Psalms, concerning Me. *Then opened He their understanding, that they might understand the Scriptures,*

¹Luke 24: 19-21. ²Verses 25-27.



Anker Lund

Stenders, Copenhagen.

The Bible study on the road to Emmaus.

and said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day."¹

Thus did Jesus again appeal to the prophetic Word to bring certainty to the hearts of His disciples. They were not to depend only upon the evidence of their eyes or their ears, or even upon their sense of touch, but rather on the "more sure Word of prophecy."²

It was indeed this last great Bible study of our Lord, this view He gave them of the divine purpose for Himself and the world, as recorded centuries before by Spirit-filled men, that renewed their confidence and sent them back to Jerusalem "with great joy."³

Likewise if we would have doubt dispelled from our hearts, and take a firmer hold than we have ever had before upon the Christian faith, we will take time to study the prophecies of the Sacred Word, and read these divine "blue-prints" of world history. Nothing will give us more positive assurance of God's overruling providence, more absolute certainty that the whole of our wonderful Bible is an inspired revelation from Himself.

PROPHECIES CONCERNING HIMSELF

Naturally we are led to inquire, What were the passages of Scripture to which our Lord directed the minds of His disciples with such encouraging results?

He may have called their attention to the prediction made by Moses on the coming of a greater Prophet,⁴ or to Micah's indication of His birthplace,⁵ or to Isaiah's references to His virgin birth,⁶ the titles He should bear,⁷ and His anointing for service by the Holy Spirit;⁸ yet on this occasion there seems no doubt that His mind went at once to those amazing prophecies which make particular reference to His betrayal, sufferings, death, and glorious resurrection.

His disciples, even to the end, had hoped against hope that He would save Himself from His enemies by a sudden revelation of His power, and the sight of His dreadful humiliation had

¹Luke 24: 38-46.

²2 Peter 1: 19.

³Luke 24: 52.

⁴See Deut. 18: 15.

⁵See Micah 5: 2.

⁶See Isa. 7: 14.

⁷See Isa. 9: 6.

⁸See Isa. 61: 1-3.

overwhelmed them with disappointment. They did not yet perceive that the divine plan called for the Lamb of God to be slain.

So perchance He reminded them of the story of Isaac, a type of Himself, bearing the wood for his own sacrifice;¹ and of Joseph, too, betrayed by one of his own brothers and sold for twenty pieces of silver.² He may have pointed also to the forty-first Psalm, where it says: "Yea, Mine own familiar friend, in whom I trusted, which did eat of My bread, hath lifted up his heel against Me";³ and we can almost hear Him saying to them, "Is not that what Judas did to Me?"

His actual sufferings and death, He showed them were clearly portrayed in the fifty-third chapter of Isaiah, in those words of incomparable beauty: "He is despised and rejected of men; a Man of sorrows, and acquainted with grief: and we hid as it were our faces from Him; He was despised, and we esteemed Him not. Surely He hath borne our griefs, and carried our sorrows: yet we did esteem Him stricken, smitten of God, and afflicted. But He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on Him the iniquity of us all."⁴

For a description of His last agony and the very details of the scene on Golgotha, He pointed them to the twenty-second Psalm, where there occur such passages as these:—

"My God, My God, why hast Thou forsaken Me? why art Thou so far from helping Me, and from the words of My groaning? . . .

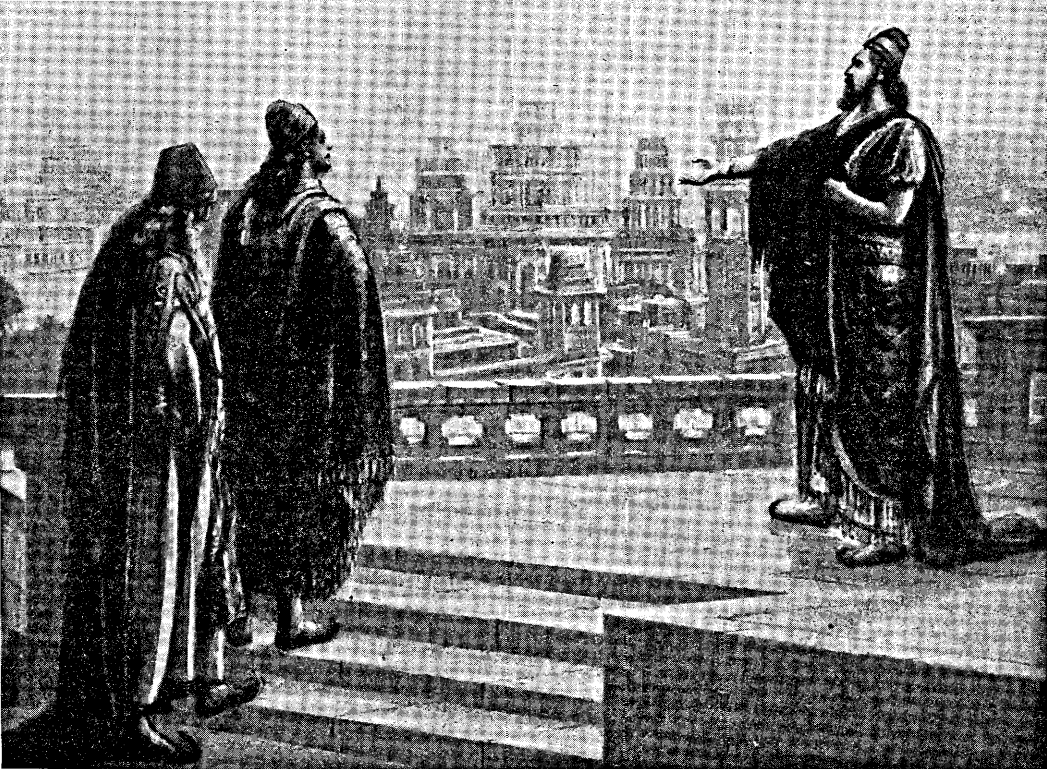
"All they that see Me laugh Me to scorn: they shoot out the lip, they shake the head, saying, He trusted on the Lord that He would deliver Him: let Him deliver Him, seeing He delighted in Him. . . .

"They pierced My hands and My feet. . . .

"They part My garments among them, and cast lots upon My vesture."⁵

His resurrection He found predicted in the following words:

¹See Gen. 22: 6. ²See Gen. 37: 28. ³Verse 9. ⁴Isa. 53: 3-6. ⁵Ps. 22: 1 (A.R.V.), 7, 8, 16, 18.



A. Dixon

Newton & Co. Ltd.

"Is not this great Babylon, that I have built?" said Nebuchadnezzar. But God said it would become "heaps . . . without an inhabitant" (Jer. 51: 37), and that another kingdom should arise after it. Dan. 2: 39.

"Thou wilt not leave My soul in hell; neither wilt Thou suffer Thine Holy One to see corruption."¹

THE TIME APPOINTED

But it was to the Book of Daniel undoubtedly that our Lord turned for the most definite proof that His life and sacrificial death were part of the divine plan revealed centuries before to the prophets of Israel.

There are indeed evidences in the Gospels that our Lord personally made a deep study of the Book of Daniel, and His exhortation to His disciples to seek to understand it is one to which we would all do well to take heed.²

It is in that wonderful book that the prediction is found that sets forth the very year the Messiah should come, the duration of His ministry, and the time of His death. Of all the prophecies of Scripture it is perhaps the most remarkable and the most convincing of the foreknowledge of God. Its interpre-

¹Ps. 16: 10. ²See Matt. 24: 15.

tation, in the light of Calvary, to the disciples on the road to Emmaus, must have come upon them with overwhelming force.

It reads as follows:—

“Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the Most Holy.

“Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto Messiah the Prince shall be seven weeks, and threescore and two weeks: . . . and after threescore and two weeks shall Messiah be cut off, but not for Himself. . . .

“And He shall confirm the covenant with many for one week: and in the midst of the week He shall cause the sacrifice and the oblation to cease.”¹

That Jesus applied this prophecy to Himself is certain, for after His anointing by the Holy Spirit at His baptism—when He really became the “Messiah,” or Anointed One—He returned to Galilee, “preaching the gospel of the kingdom of God, and saying, The time is fulfilled, and the kingdom of God is at hand.”² That “time” was the time of Daniel’s prophecy quoted above.

Here, indeed, is one of God’s most precious “blue-prints,” setting forth, far in advance of the events, the outstanding features of our Saviour’s ministry.

MEANING OF THE SEVENTY WEEKS

But perhaps you are saying, What is meant by the “seventy weeks,” and how may we know when they apply? That is not so difficult a question as it may seem. A week is made up of seven days, and seventy weeks would total four hundred and ninety days; and as in the interpretation of prophecy a “day” is to be reckoned as a year, we have here a period of four hundred and ninety years.”³

When did this period begin? That is quite clearly stated:

¹Dan. 9: 24-27. ²Mark 1: 14, 15. ³See Eze. 4: 6.

"From the going forth of the commandment to restore and to build Jerusalem."¹ And when was that? In the year 457 B.C.

There were, in fact, three decrees, one by Cyrus in 536 B.C., shortly after his capture of Babylon, one by Darius in 519 B.C., and the third by Artaxerxes in 457 B.C. Yet while there were three, the Book of Ezra combines their effect in one, in the following striking statement: "And they builded, and finished it, according to the *commandment* of the God of Israel, and according to the *commandment* of Cyrus, and Darius, and Artaxerxes king of Persia."²

Israel's chequered history from the Babylonian captivity to the Roman conquest was perfectly familiar to our Lord, and the date of "the commandment to restore and to build Jerusalem" stood out in His mind like a beacon light amid all the tragic sorrows and disappointments of those stormy years. No doubt in His youth, when He was storing His mind with the Holy Scriptures, he often added "sixty-nine weeks" to the year 457 and watched the day of fulfilment drawing slowly nearer. Maybe it was concerning this that He questioned the doctors in the temple. Certainly He was ready when, in A.D. 27, the hour struck for His special work to begin.

The last week of the seventy, or the seven years from A.D. 27 to A.D. 34, were, according to the prophecy, to see the cutting off of Messiah, "but not for Himself."³ This was, moreover, to take place in "the midst of the week," causing the sacrifice and oblation to cease. What fineness of detail; and how remarkably fulfilled in the experience of our Lord! After a brief

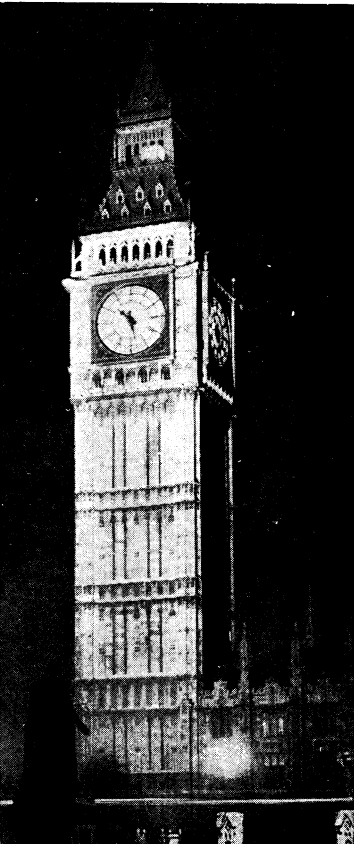
¹Dan. 9: 25.

²Ezra 6: 14.

³See 1 Cor. 15: 3.

Sport & General Photo

The inspired prophecies of the Bible are more accurate than Big Ben.



ministry of but three and a half years, He went to the cross and offered up Himself "one sacrifice for sins for ever,"¹ thus making all other sacrifices needless and of none effect. Indeed, even as He hung there between heaven and earth, "the veil of the temple was rent in twain from the top to the bottom," as angel hands proclaimed in this striking way to the priests that their sacrificial work was ended for ever.

In that same hour did Jesus "make reconciliation for iniquity," bridging the gulf that sin had made between man and God. Then also He brought in "everlasting righteousness," making it possible for all who believe in Him to be "justified freely by His grace" and receive power to overcome sin in this world, and in the world to come share eternity with Him.

As to the last half of that final week, this was fulfilled in the preaching of the gospel "first to the Jews." After they had shown their contempt for it by stoning Stephen and persecuting the church, the cry was raised by the disciples, "Lo, we turn to the Gentiles."²

PART OF A WIDER PLAN

Wonderful, however, as the fulfilment of this prophecy in the life and death of Jesus must always appear, the full force and glory of it can only be appreciated when it is recognized that the "seventy weeks" are really but a part of the much longer time period mentioned in the preceding chapter. The eighth and ninth chapters of Daniel are indeed inseparable. In the former Daniel is given a vision that greatly perplexes him. In the latter he prays for enlightenment and receives it. The ninth chapter is therefore but an amplification of the eighth.

This is further borne out by the statement that during the seventy weeks events would occur that would "seal up the vision and prophecy."³ Moffatt renders this: "To ratify the prophetic vision." What vision? Evidently the one concerning which Daniel was seeking an explanation. But how would this be ratified? By the coming of the Messiah. In other words, the first

¹Heb. 10: 12. ²Acts 13: 46. ³Dan. 9: 24.

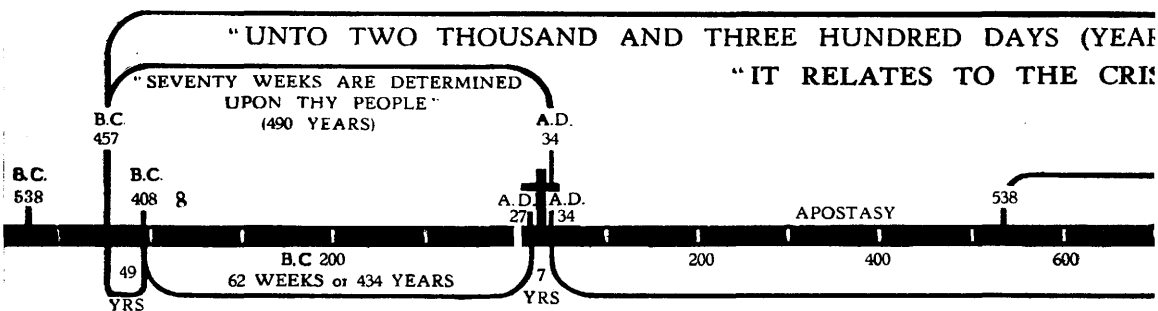
advent of Christ would give definite assurance that the rest of the vision would be no less accurately fulfilled.

But what time period is found in chapter eight? It occurs in the fourteenth verse, at the conclusion of an extraordinary picture of conflict (which the reader may find ably expounded in the work mentioned below*), one outstanding result of which is that the truth is cast down to the ground.¹

In verse 13 we read: "I heard one saint speaking, and another saint said unto the Wonderful Numberer, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?"² Then follows the answer: "Unto two thousand and three hundred days; then shall the sanctuary be cleansed."

If these days are years, according to the accepted prophetic reckoning, then we have here the longest time period in the Bible. Twenty-three hundred years! When do they begin and end?

One important statement should be noted. Gabriel, commanded by the Lord to make Daniel understand the vision, says to him: "Understand, O son of man: for at the time of the end



THE DIVINE "BLUEPRINT"

The heavy line represents the course of history from the fall of Babylon (538 B.C.) to the present time. With the year 457 B.C. (when the last of the three decrees was given to restore and to build Jerusalem) began the two great time periods, one reaching to the first advent of Christ, the other to "the crisis at the close" near His second advent. The first seven weeks (49 years) were occupied in the restoration of the city, completed in 408 B.C. Sixty-nine weeks (483 years on the year-day principle) from 457 B.C. reached to A.D. 27, the year when Jesus was anointed at His baptism and became "the Messiah." The cross was upraised in the midst of the last "week" of the seventy, or

*"Bible Readings for the Home Circle," published by the Signs Publishing Co., Warburton, Vic.

¹See Dan. 8: 12. ²Dan. 8: 13, margin.

shall be the vision."¹ Moffatt renders the latter part of this verse: "It relates to the crisis at the close." That is, this long time period will stretch across the centuries and touch events connected with the close of human history and the end of the world.

THE TWENTY-THREE HUNDRED YEARS

That is a thrilling thought and makes us ask again yet more eagerly, When do the years begin?

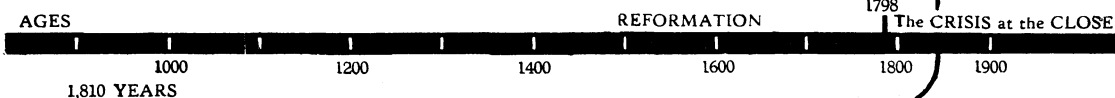
That is where the ninth chapter comes in, for it is but an explanation of some of the essential features of this long time prophecy, given by the Lord through Gabriel in direct answer to the prophet's earnest pleading for more light. Notice how Gabriel returns and says: "O Daniel, I am now come forth to give thee skill and understanding. At the beginning of thy supplications the commandment came forth, and I am come to show thee; for thou art greatly beloved; therefore understand the matter, and consider the vision."²

Immediately thereafter Gabriel begins to speak of the seventy weeks, saying: "Seventy weeks are determined upon thy people." When it is realized that this word "determined" is often given

EN SHALL THE SANCTUARY BE CLEANSED." Dan. 8 : 14.

THE CLOSE." Dan. 8 : 17 (Moffatt).

260 YEARS OF PAPAL SUPREMACY (Dan. 7 : 25).

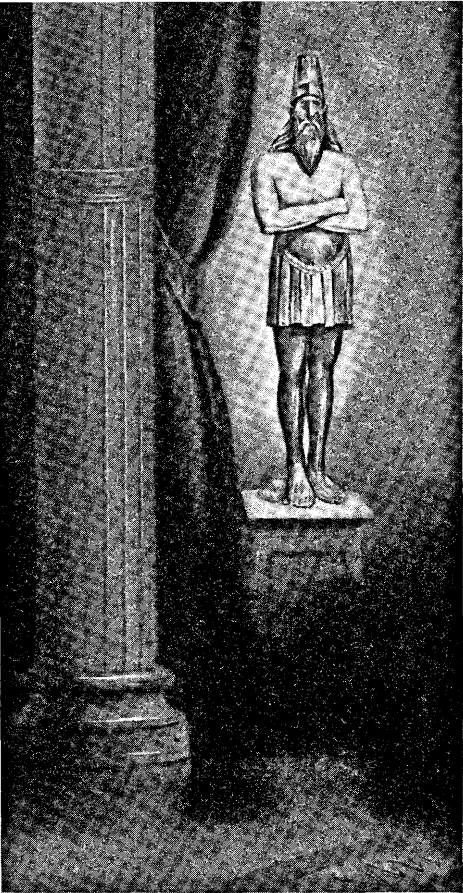


INT" OF HISTORY

A.D. 31. The first part of the great plan ended in A.D. 34; but there remained yet another 1,810 years, bringing the end of the longest prophetic period in the Bible into the middle of the nineteenth century.

The other period marked on this plan, commencing A.D. 538 and reaching to A.D. 1798, is that mentioned in Dan. 7: 25 and 12: 7, referring to the papal supremacy for "time, times, and an half." (A "time" represents one year of 360 days, so that the whole period totals 1,260 years. See Rev. 13: 4.)

¹Dan. 8 : 17. ²Dan. 9 : 21-23.



*The image that held the secrets
of twenty-five centuries.*

THE HOME GUIDE

the significance of "cut off," the conclusion becomes unavoidable that these four hundred and ninety years are cut off for a special purpose from the longer period of twenty-three hundred years that the angel has come to elucidate. From this follows the startling fact that when Gabriel makes references to "the commandment to restore and to build Jerusalem" he is actually revealing the starting-point of both periods.

Remarkable as this statement may seem at first, it is indeed most reasonable, for both periods have reference to the work of Christ; the shorter period reaching to His first advent, and the longer period to "the crisis at the close," and the events preceding His second advent.

What a wonderful "blue-print" we have here!

THE CRISIS AT THE CLOSE

But when does this long time period end? That is but a matter of arithmetic. If they both begin some time during the year 457 B.C., when the decree of Artaxerxes went forth, and the 490 years to be cut off reach to A.D. 34, then the balance of 1,810 years must end in A.D. 1844.

That, you may remark, was over ninety years ago. Agreed. But you will also agree, I am sure, that these ninety-odd years have seen the greatest series of crises in all history. Since 1844 have occurred the greatest war, the greatest famine, the greatest earthquake, and the greatest pestilence of all time. For a number of years we have been in the midst of unparalleled financial depression and a time of "distress of nations, with perplexity" without equal since men first dwelt upon the earth. And that is

exactly what Gabriel stated. He did not say that the 2,300 years would reach to the coming of Christ, but to "the crisis at the close," and that is where we are living today.

Space forbids our going into further detail with this prophecy, for before this chapter closes we would mention some of the other inspired "blue-prints" to be found in the Word of God.

AN EPIHOME OF HISTORY

There is, for instance, the dream recorded in the second chapter of Daniel. The image Nebuchadnezzar saw with the golden head, the breast and arms of silver, the belly and thighs of brass, the legs of iron, and the feet part of iron and part of clay, is familiar to all. We often read the story in our childhood. But what does it all mean?

That image was nothing less than an epitome of the outstanding events to take place in the world between the days of the Babylonian empire and the coming of Christ in glory. It was history in metal, and in the five verses in which Daniel described the image he concentrated some of the most momentous happenings of twenty-five hundred unborn years.

The head of gold represented Babylon, with Nebuchadnezzar as its illustrious head. The breast and arms of silver were symbolic of the Medo-Persian empire, as was the brazen portion of Greece. The legs of iron foreshadowed the rise of Rome, and the feet and toes "part of potter's clay, and part of iron," the breaking up of

*Nebuchadnezzar dreams of
the great image.*



the Roman empire after its decline and fall toward the end of the fifth century A.D. The mingling by "the seed of men"¹ represented one of the many futile efforts that would be made to unify its divided fragments.

"Then," said the prophet, "in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever."²

"The dream is certain, and the interpretation thereof sure."³

CERTAIN AND SURE

And how sure it has been proved! Laying the history of the past twenty-five centuries alongside this prophecy they are found to coincide with amazing accuracy.

This is yet another inspired prediction that covers the centuries down to our own time. It refers to kingdoms we can see before us. It speaks of the fruitless efforts to reunite them into one corporate body such as are often discussed in our daily newspapers. It deals not only with the musty past but with the real and living present. And it says, too, that "in the days of these kings shall the God of heaven set up a kingdom." This, in fact, is the only part of this prophecy yet unfulfilled, and the contemplation of it should solemnize our thoughts and turn them reverently toward God.

Predictions similar to those we have mentioned in this chapter abound in the Scriptures. There is, for instance, the prophecy of the seventh chapter of Daniel, leading us past the great empires of the world to the rise of the papal supremacy, and thence on to the final judgment. There are the prophecies covering the story of the church from pentecost to the second advent, recorded in the Book of Revelation; but perhaps enough has been said to demonstrate how in our wonderful Bible there is to be found abundant evidence of the directing and controlling mind of the great Architect of the universe in the affairs of this world, and that nothing happens unforeseen by Him.

¹Dan. 2: 43. ²Verse 44. ³Verse 45.

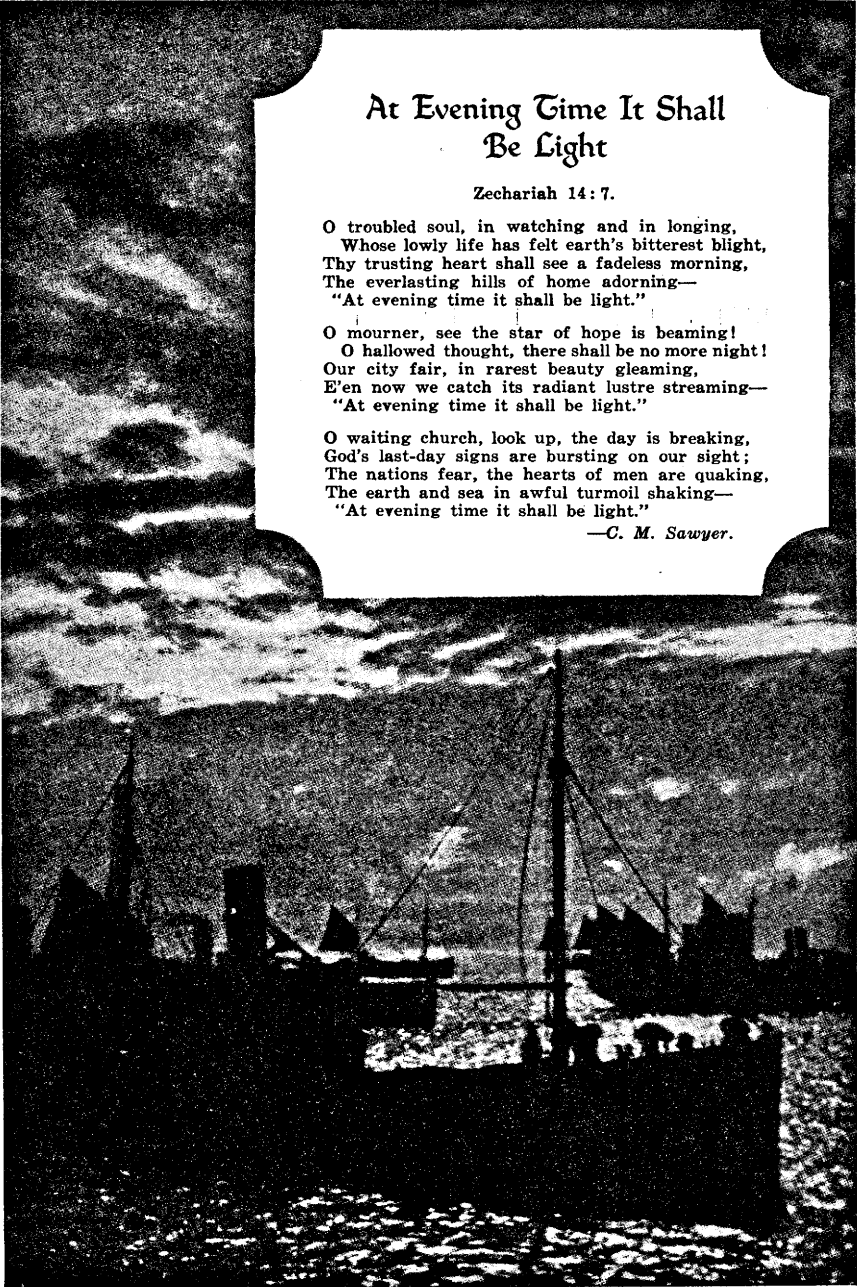
The Bible Afloat

"DURING the Crimean War some of the vessels of the British navy were allowed to enter the harbour of Nagasaki, Japan. The Japanese authorities were very anxious that no foreigners should gain an entrance into their country, and equally anxious that none of their people should reach the foreigners' ships. An officer named Murata was in charge of the force that was to guard the shore.

"Near the city was an island where a few Dutchmen had been permitted to live. On one occasion, as Murata was on a trip of inspection in a boat, he found floating on the water a book different from any he had ever seen. By guarded questioning he learned that it was in Dutch, and told about the Creator, Jesus, and morals and religion.

"Curiosity led him to send a man to ask the Dutch about it. On learning that it had been translated into Chinese, he sent to China for a copy, and secretly began the study of the Chinese New Testament, although at great risk to himself.

"When the missionaries came to Japan, Murata sought baptism, although it endangered not only his life, but that of his family as well. He said: 'I cannot tell you my feelings when for the first time I read the account of the character and work of Jesus Christ. I had never seen nor heard nor imagined such a person. I was filled with admiration, overwhelmed by emotion, taken captive by the record of His nature and life.'



At Evening Time It Shall Be Light

Zechariah 14:7.

O troubled soul, in watching and in longing,
Whose lowly life has felt earth's bitterest blight,
Thy trusting heart shall see a fadeless morning,
The everlasting hills of home adorning—
"At evening time it shall be light."

O mourner, see the star of hope is beaming!
O hallowed thought, there shall be no more night!
Our city fair, in rarest beauty gleaming,
E'en now we catch its radiant lustre streaming—
"At evening time it shall be light."

O waiting church, look up, the day is breaking,
God's last-day signs are bursting on our sight;
The nations fear, the hearts of men are quaking,
The earth and sea in awful turmoil shaking—
"At evening time it shall be light."

—C. M. Sawyer.

The darkest night is followed by the dawn.

CHAPTER ELEVEN

WONDERFUL HOPE

*Coming Again—Sure as the Dawn
Belief of the Apostles—Hope of the Ages—Delay Expected
All Signs Fulfilled—Even at the Doors*

*"Looking for that blessed hope,
and the glorious appearing of the great God and our Saviour Jesus Christ."
Titus 2: 13.*

THERE is no book so full of hope as our wonderful Bible. Its cheering messages of God's infinite love, His tender compassion and pardoning grace, banish despair and give to all who by faith take firm hold of His precious promises a new joy and satisfaction in life.

Yet the greatest cause for hope set forth in the Scriptures is the fact that Jesus, the same wonderful Jesus of Bethlehem, Nazareth, and Calvary, "Who went about doing good, and healing all that were oppressed of the devil,"¹ is coming back to this earth again. He went away, but not for ever; and though He has seemed to tarry long, He will surely return and bring in "the glorious years."

For, vitally important though they were, the death and resurrection of Jesus did not by any means exhaust God's loving plans for His people. They provided for man a way of escape from sin and eternal death, they brought within his reach every spiritual blessing, but they did not usher all the redeemed immediately into their promised eternal home. The time was not ripe; the years on the great prophetic chart had not yet run out. The world must be warned, the church purified by suffering, the enemies of God judged.

¹Acts 10: 38.

Thus we read in the Book of Hebrews: "This Man, after He had offered one sacrifice for sins for ever, sat down on the right hand of God; *from henceforth expecting* till His enemies be made His footstool."¹

The Son of God, having made His infinite sacrifice, ascended to heaven, there to become man's great High Priest, Advocate, and Intercessor in the heavenly sanctuary until the divine purpose for the world should be fulfilled. Ever since, He has awaited with eager expectancy the moment when, His work on earth accomplished, He might return in triumph for His own. Then, robed with the glory of God, and attended by the shining hosts of heaven, He will descend the skies to gather His redeemed to Himself and slay the wicked "by the brightness of His coming."²

His second advent is indeed of the utmost importance to the church and the world. To the church because, if Christ should not return, there would be no resurrection of the dead, and "then they also which are fallen asleep in Christ are perished."³ To the world, because it will mean the judgment of the ungodly, and the passing away of the kingdoms of this world before "the kingdom of our Lord, and of His Christ."⁴

Except He return, perpetual peace, so long dreamed of by the best of men, could never become a reality, and the race would be doomed to wars and tumults, suffering and misery, until it consumed itself at last by its follies. Without His coming there is nothing ahead but the darkness of blank despair. As the Apostle Paul said: "If in this life only we have hope in Christ, we are of all men most miserable."⁵

SURE AS THE DAWN

But Jesus will return. He has promised it, and that which He has promised He is abundantly able to fulfil.

"I go to prepare a place for you," He said to His despondent disciples, "and if I go and prepare a place for you, *I will come again*, and receive you unto Myself, that where I am, there ye may be also."⁶

"The Son of man," He said on another occasion, "shall come

¹Heb. 10: 12, 13. ²Thess. 2: 8. ³1 Cor. 15: 18. ⁴Rev. 11: 15. ⁵1 Cor. 15: 19. ⁶John 14: 2, 3.

in the glory of His Father with His angels; and then He shall reward every man according to his works."¹

When Caiaphas, the high priest, asked Him to say plainly whether or not He was "the Christ, the Son of God," He answered: "Thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven."²

If He had been but man, only a carpenter of Nazareth, such claims would have been valueless; but believing Him to be the Son of God, that "by Him were all things created, that are in heaven, and that are in earth,"³ that He came to Bethlehem by wondrous incarnation, that divinity dwelt in His humanity, that He lived a perfect life, died on Calvary for the sins of men, rose from the tomb and ascended to heaven—believing all this of Him, how can we question His promise to return?

There is no need to doubt. Because He *is* the Son of God, His coming is "sure as the dawn."⁴

BELIEF OF THE APOSTLES

Undoubtedly the apostles believed His promise implicitly, and preached the second advent as fervently as the first. Their longing to see their Master again was deep and intense, and is evident in all their writings.

To the Corinthians the Apostle Paul wrote: "We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump."⁵

He assured the Galatians that "in due season we shall reap, if we faint not,"⁶ while to the Philippians he said: "Our citizenship is in heaven; from whence also we wait for a Saviour, the Lord Jesus Christ: who shall fashion anew the body of our humiliation, that it may be conformed to the body of His glory, according to the working whereby He is able even to subject all things unto Himself."⁷

"The Lord Himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God," he wrote to the Thessalonians.⁸ And again, in his second epistle:

¹Matt. 16: 27. ²Matt. 26: 63, 64. ³Col. 1: 16, 17. ⁴Hosea 6: 3, Moffatt's translation.
⁵1 Cor. 15: 51, 52. ⁶Gal. 6: 9. ⁷Phil. 3: 20, 21, R.V. ⁸1 Thess. 4: 16, 17.

The Holy Bible

Deals With

THE CREATION OF THE EARTH.

THE CREATION OF MAN.

THE FALL OF MAN.

THE PLAN OF SALVATION.

THE HISTORY OF THE CHOSEN PEOPLE.

THE COMING OF THE MESSIAH.

THE WORK OF OUR LORD.

THE SUFFERINGS OF THE CHRIST.

THE SACRIFICE ON THE CROSS.

THE DEATH OF HIS BETRAYER.

THE HISTORY OF THE EARLY CHURCH, AND

THE WORK OF THE APOSTLES IN PROCLAIMING

THE GOSPEL TO ALL THE WORLD.

It Also Predicts

THE GREAT APOSTASY.
THE TRIBULATION OF THE SAINTS.
THE SECOND COMING OF CHRIST.
THE END OF THE WORLD.
THE END OF SORROW AND SIN.
THE NEW CREATION.
THE EVERLASTING KINGDOM.

It Is

INSPIRED BY GOD.
PROFITABLE FOR DOCTRINE.
PROFITABLE FOR REPROOF.
PROFITABLE FOR CORRECTION.
PROFITABLE FOR INSTRUCTION.

It Produces

THE PERFECTION OF MAN.

—2 Tim. 3: 14-17

"The Lord Jesus shall be revealed from heaven with His mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ."¹

Clearly there was no doubt in Paul's mind on the matter. To him the second advent was an absolute certainty, and he wrote confidently of a real, personal, audible, visible, and glorious coming of his Lord.

Perhaps his most touching reference to the subject is found in the letter he wrote to Timothy, shortly before his martyrdom in Rome: "I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them also that love His appearing."²

HOPE OF THE AGES

Turning to the other New Testament writers we see the hope burning brightly in all their hearts. James writes: "Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh,"³ while Peter says to the believers that "when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away."⁴

In his second epistle he returns to the subject, stating as the reason for the apparent delay of the Lord's return that "the Lord is not slack concerning His promise, as some men count slackness; but is longsuffering to usward, not willing that any should perish, but that all should come to repentance. But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up."⁵

Jude, in his short epistle, reminds his readers of Enoch, the seventh from Adam, who, he says, prophesied, saying, "Behold, the Lord cometh with ten thousands of His saints, to execute judgment upon all"⁶—a very remarkable statement, indicating that the expectation of the coming of Christ in glory cheered the

¹2 Thess. 1:7, 8. ²2 Tim. 4:7, 8. ³James 5:8. ⁴1 Peter 5:4. ⁵2 Peter 3:9, 10. ⁶Jude 14, 15.

hearts of the children of God at the very dawn of human history, and may therefore be termed in very truth the hope of the ages.

The Apostle John, in the Revelation, gives ample evidence that he had not forgotten the promise of his beloved Master. In the opening verses he exclaims: "Unto Him that loved us, and washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father; to Him be glory and dominion for ever and ever. Behold, He cometh with clouds; and every eye shall see Him, and they also which pierced Him: and all kindreds of the earth shall wail because of Him."¹

In his vision recorded in the nineteenth chapter, he describes the majestic splendour in which the Lord Jesus, followed by the

¹Rev. 1: 5-7.

The patriarch Job confesses his faith in the coming Redeemer.



armies of heaven, will return as "King of kings, and Lord of lords"; while with almost his last words he prays the simple, yearning prayer: "Even so, come, Lord Jesus."

DELAY EXPECTED

Thus did the first Christians express their strong faith in the glorious and triumphant return of their beloved Lord. Yet every one of them died without seeing their hope realized, and more than eighteen centuries have elapsed since the last of them passed away. Were they mistaken?

No, indeed, and the Apostle Paul certainly realized that many important events must occur before the advent could take place.

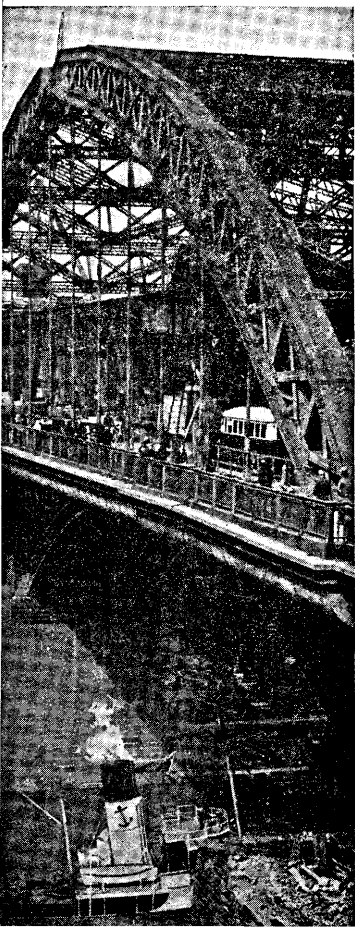
Undoubtedly he, like his Master, was a keen student of the prophecies of Daniel, and perceived something of the stupendous nature of God's design for the future. So we find him writing to the Thessalonians: "Now we beseech you, brethren, . . . that ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand. Let no man deceive you by any means: for that day shall not come except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God."¹

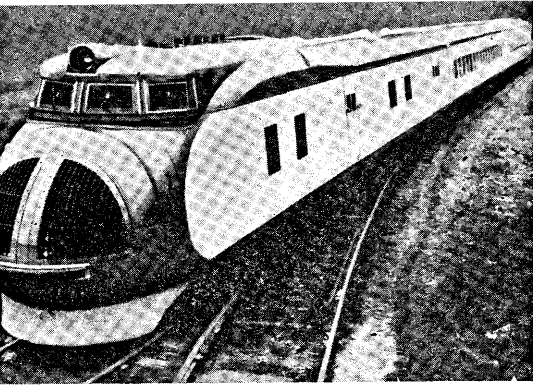
Here is a clear reference to the twenty-fifth verse of the seventh chapter of Daniel, where, in a few striking phrases, was foreshadowed the rise of the great papal apostasy and its dominion for "time, times, and half a time" (1,260 prophetic

¹2 Thess. 2: 1-4.

Topical

A symbol of our time—the massive bridge across the Tyne River, England.





Keystone

*New streamlined train,
capable of travelling at
110 miles per hour.*

WONDERFUL HOPE

years), from A.D. 538 until A.D. 1798, when the pope was taken prisoner by the French. Paul may not have understood the prophecy so clearly as we are able to today, with our opportunity to compare it with his-

tory, but he surely saw that there was a long period marked on the divine chart of world affairs which must be completed before Christ could return.

He was not therefore disappointed that the Lord did not come in his day. From the passage quoted above, and from his last message to Timothy on the subject,¹ it is clear that he did not expect the second advent before his death.

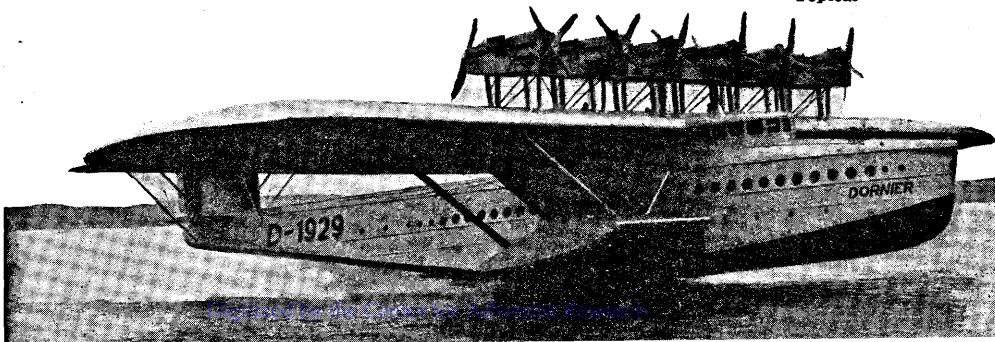
ALL SIGNS FULFILLED

But what would Paul say today if he were suddenly raised from the dead? Would he not, comparing history with prophecy, come to the conclusion that the great prophetic time-periods had expired? Would he not recognize in the amazing inventions of this twentieth century, in the rapid means of transit and communication, in wireless, television, flying, motoring, and the like, the very increase of knowledge spoken of in the Book of Daniel as an outstanding feature of "the crisis at the close"?² Would he not see in the exceedingly perilous nature of our times and the lowered social standards the complete fulfilment of his own forecast of the last days?³ And would he not see in the widespread teaching and practice of Spiritualism the realization

¹See 2 Tim. 4: 7, 8. ²See Dan. 12: 4, Moffatt's translation. ³See 2 Tim. 3: 1-5.

The German Dornier flying boat.

Typical



of the Holy Spirit's express intimation that "in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils"?¹

And suppose the Apostle John should be raised from the dead at this time, what would he say as he noted the gradual revival of the Papacy since the crushing blow it received in 1798? Would he not see in this a fulfilment of the prophecy that "the deadly wound" should be healed and all the world wonder after the beast?² And would he not recognize in the restoration of the temporal power of the pope in 1929 the very act foreshadowed by the words: "I sit a queen, and am no widow, and shall see no sorrow"?³

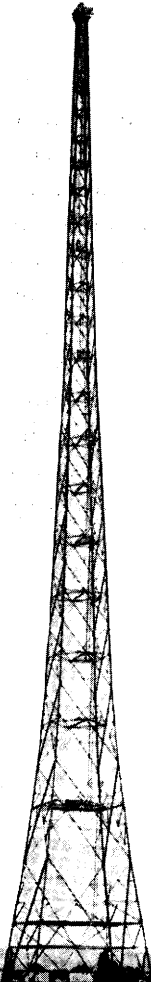
And if Peter were to be raised to witness the events of our time, would he not consider that the scoffing of the modernists and the evolutionists against the Word of God was an abundant fulfilment of his inspired prediction that "there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of His coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation."⁴

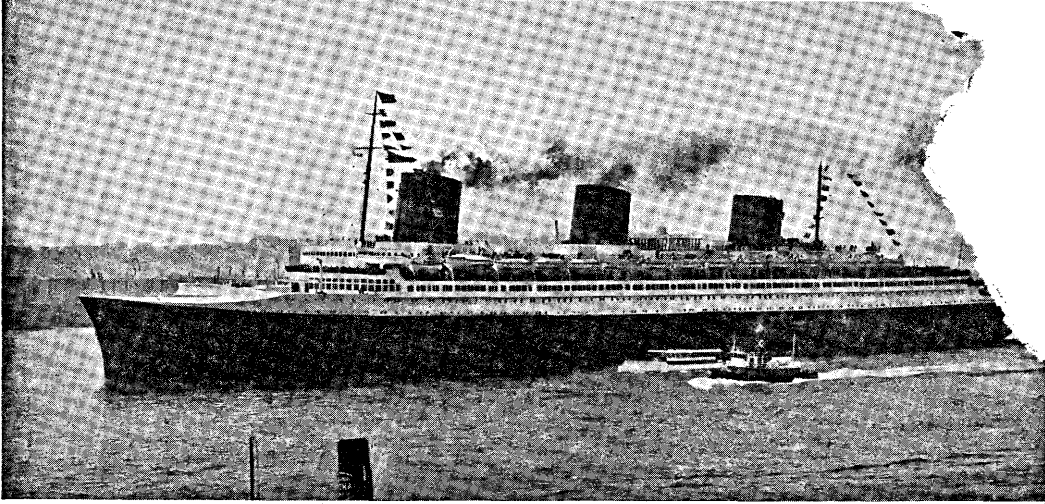
And what would not they all say if they could see the truly marvellous way in which the gospel is being preached to all nations, with the Bible translated into a thousand different tongues? Would they not exclaim without a moment's hesitation, Surely this is the very world-wide work envisaged by the Master when He said: "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."⁵

¹1 Tim. 4: 1. ²See Rev. 13: 3. ³Rev. 18: 7. ⁴2 Peter 3: 3, 4. ⁵Matt. 24: 14.

Topical

Wireless communication and television rank among the greatest wonders of this unparalleled age.





Topical

The giant transatlantic liner s.s. "Normandie."

EVEN AT THE DOORS

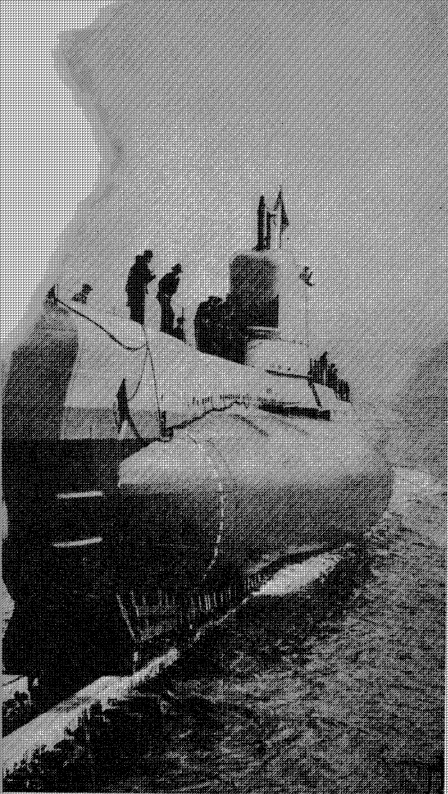
There can be no question that if the apostles were able to look upon these days in which we live, with all their tremendous and unparalleled happenings, they could come at once to the conclusion that the crisis at the close is not only here, but almost over. Seeing the promised signs fulfilled, and the great prophetic periods already in the past, they could not but be greatly concerned, crying mightily to the people of every land to awake from their spiritual lethargy, "for the coming of the Lord draweth nigh."

Imagine the Apostle Paul at the microphone of the A.B.C., broadcasting to the world his impressions of this mighty hour. There would be no platitudes in his speech, no subtle insinuations of doubt, no questions about the authenticity of this or that part of the Sacred Record; but rather one stirring, moving appeal to all his listeners to prepare their hearts to meet God. One can almost hear him saying, in the power of the Holy Spirit: "The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light."¹

But though the apostles cannot speak to us directly in this way, yet their voices still reach us from the Holy Scriptures, and they tell us one and all that we have indeed come to the end of time, the crisis at the close of human history, and that the wonderful hope of the saints of God in every age is about to be realized.

Truly no one can tell the exact date of Christ's second coming, for "of that day and hour knoweth no man, no, not the angels

¹Rom. 13: 11, 12.



Topical
Launching a submarine.

THE HOME GUIDE

of heaven,"¹ nevertheless the fulfilment of the promised signs affords clear indication that "He is near, even at the doors."²

In the light of these solemn facts the Master's words of exhortation to His disciples take on a special significance, and indeed seem to have been uttered rather for us than for them. His solemn warning is surely one to which we should all give most prayerful attention. "Take heed to yourselves," He said to them, "lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. For as a

snare shall it come on all them that dwell on the face of the whole earth. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man."³

"Therefore be ye also ready," He added, "for in such an hour as ye think not the Son of man cometh."⁴

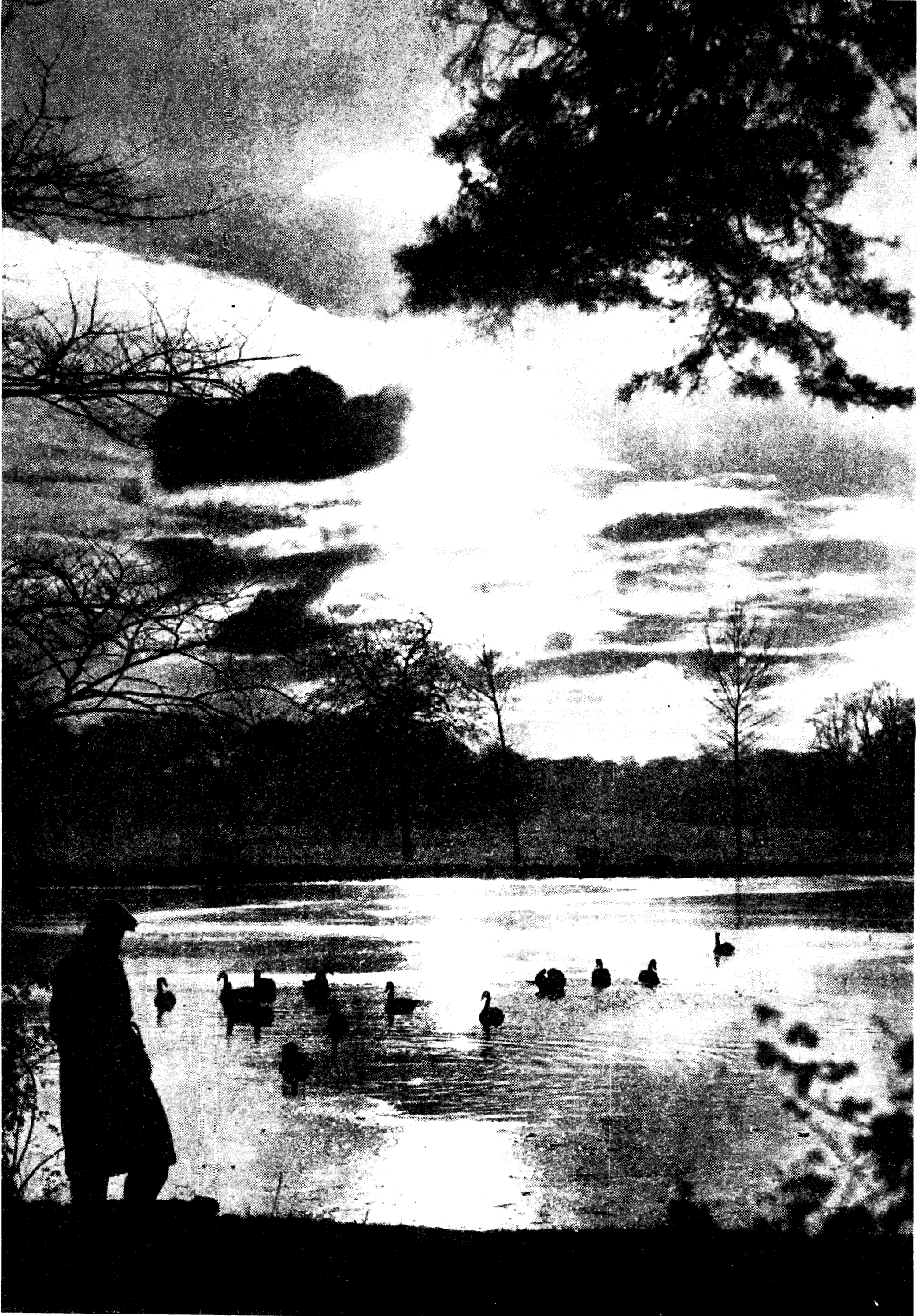
Well may we pray, as we respond to this divine counsel:—

"Then, O my Lord, prepare
My soul for that great day;
O wash me in Thy precious blood,
And take my sins away!"

¹Matt. 24: 36. ²Verse 33, margin. ³Luke 21: 34-36. ⁴Matt. 24: 44

The Scriptures a Mine Inexhaustible

IT is said of some of the mines in Cornwall that the deeper they are sunk, the richer they prove. Though some lodes have been followed a thousand or fifteen hundred feet, they have not come to an end. Such is the Bible. It is a mine of wealth, which can never be exhausted. The deeper we sink into it, the richer it becomes, and the more it will influence our lives for good.—*Selected.*



The glories of man's eternal home will far surpass earth's most beautiful and peaceful scenes.

Fox Photos

Digitized by the Center for Adventist Research

CHAPTER TWELVE

WONDERFUL HEAVEN

*A Land of Delight—No More Strife
No More Tears—No More Sickness—A Real Home
Heaven's Greatest Joy*

*"Nevertheless we, according to His promise,
look for new heavens and a new earth, wherein dwelleth righteousness."
2 Peter 3: 13.*

NOTHING is more wonderful in the Bible than the picture it draws of the home Jesus is preparing for those who love Him.

It is going to be altogether better than anything we have ever imagined, something that will completely satisfy every holy desire we have ever had, and keep us satisfied for ever and ever.

"In My Father's house," Jesus said to His disciples, "are many mansions: if it were not so, I would have told you. I go to prepare a place for you."

So Jesus is the Architect of our glorious heavenly home. He who made the worlds and planted the heavens with stars, who made the mountains rise and brought forth the delicately perfumed flowers to bloom at their feet, He who so loved us that He was willing to go to the cross in our stead, *He* has designed and prepared our eternal abode. Need we therefore question whether it will be beautiful beyond description, a place of wonders innumerable and joys without end?

When He comes again in His glory, the redeemed will be "caught up to meet Him in the air,"¹ and led in triumph to the heavenly courts where they will "live and reign with Christ a thousand years."² Then they will return to the earth with the holy city, New Jerusalem, at which time all trace of sin and its

¹1 Thess. 4: 17. ²Rev. 20: 4.

dreadful consequences will be removed.¹ Then at last will be fulfilled the promise:—

“The Lord shall comfort Zion: He will comfort all her waste places; and He will make her wilderness like Eden, and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving, and the voice of melody.”²

And when our wonderful Jesus sets His hand to the task of renovating the earth, He will do it so thoroughly and completely that “the former shall not be remembered, nor come into mind.”³ So beautiful will be its capital city—“like unto a stone most precious, . . . clear as crystal”⁴—that it will be termed “an eternal excellency, a joy of many generations.”⁵

NO MORE STRIFE

Then will come about that state of “heaven on earth” which God promised should result from perfect obedience to His law,⁶ and which our Lord foresaw when He taught His disciples to pray: “Thy kingdom come. Thy will be done in earth, as it is in heaven.”⁷ Not only will perfection be seen in every phase of nature, but the principles of heaven will be enshrined in the heart of every inhabitant.⁸ In rich profusion their lives will bear the fruit of the Holy Spirit: “Love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance.” In consequence, a holy contentment will pervade the entire population, and hatred, envy, jealousy, and war will be unknown. There will never be anything to be sorry about, no unkind words to recall, no wounds to heal. Never will the golden rule be forgotten, and love eternally will reign supreme. “The remnant of Israel shall not do iniquity, nor speak lies; neither shall a deceitful tongue be found in their mouth: for they shall feed and lie down, and none shall make them afraid.”⁹

Even the animals shall be at peace, and the life of the weakest will never be in danger. “The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. . . . They shall not hurt nor destroy in all My holy mor a-

¹See Zech. 14: 4; Rev. 21: 2. ²Isa. 51: 3. ³Isa. 65: 17. ⁴Rev. 21: 11. ⁵Isa. 60: 15

⁶See Deut. 11: 21. ⁷Matt. 6: 10. ⁸See Rev. 5: 13. ⁹Zeph. 3: 13.

tain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea."¹

NO MORE TEARS

In that sweet by and by there will be no more cause for weeping. With infinite tenderness "God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain."²

Beautiful, comforting promise! No burdens yonder! No heart-aches, no worries, no disappointments, no pain, only perfect happiness without end. Old griefs will be forgotten, and every wounded heart be healed for ever. Henceforth there will be no sad partings, no more tearful good-byes.

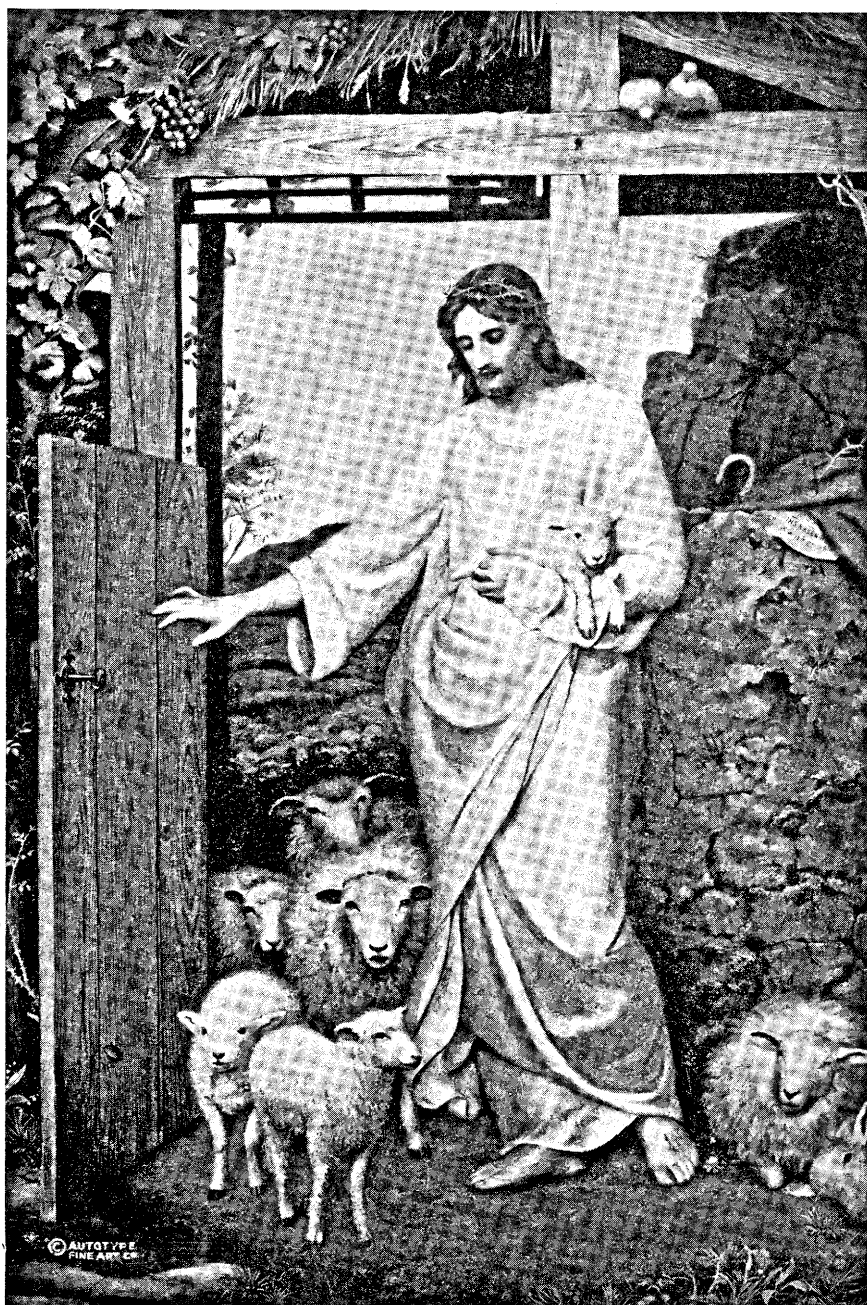
Old friends will meet again in glad reunion; hands will be clasped in joy unspeakable, and mothers' arms again will be folded round the children they loved and lost.

¹Isa. 11: 6-9. ²Rev. 21: 4.

A peaceful scene in Castlemaine Gardens, Victoria.

Courtesy Victorian Railways





S. Parker

Berlin Photographic Co.

The Good Shepherd will not fail to bring all His sheep to the fold.

NO MORE SICKNESS

In that happy country none shall grow old as we in this life grow old. Age shall not weary them nor bring decay. No one shall ever say, "I am sick,"¹ but glorious, radiant health shall be the portion of all for ever and ever.

There will be no cripples there, nor will anyone be without the full use of every faculty; for "the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing."²

No one will be poor, or have cause to worry about the morrow. Food in plenty there will be for everybody, for "in the midst of the street of it, and on either side of the river," will be the tree of life bearing "twelve manner of fruits," and yielding her fruit every month.³ "They shall hunger no more, neither thirst any more; . . . for the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters."⁴

A REAL HOME

But isn't it all too good to be true? Will it be a real home? Shall we be able, with our immortal bodies, to enjoy these pleasures the prophets so beautifully describe?

Of course we shall. Otherwise what would be the purpose of the resurrection at our Lord's return? The redeemed, whether translated at His coming, or brought back from the dead, will be just as surely conscious human beings as we are now. Their bodies will be changed "like unto His glorious body,"⁵ but they will not be one whit less capable of enjoying God's good gifts than they were before. Rather will their capacity for appreciating His blessings be infinitely greater than in this present life.

The new earth will most certainly be a real home for real people. As the Lord said through the prophet Isaiah: "They shall build houses, and inhabit them, . . . and Mine elect shall long enjoy the work of their hands. They shall not labour in

¹Isa. 38:24. ²Isa. 35:5, 6. ³See Rev. 22:2. ⁴Rev. 7:16, 17. ⁵Phil. 3:21.

The Visioned Land

I READ in the ancient Book of God
Of crystal seas and streets of gold;
And then, a vision charmed my sight—
The fairest mortal could behold!
A countless host of God's redeemed,
Arrayed in garments white as light,
Sang "Holy, holy" to their King,
In songs that echoed day and night.

Both thorns that pierce and storms that kill
Had vanished from the rapturous scene,
And tearless eyes that weep no more
Forgot that tears had ever been.
The hands that joined in friendship's clasp
Were fearless—death could never come—
And endless years of joy would share
That everlasting home.

O vision of that distant land
Where sorrow cannot taunt the soul,
With sin and death and pain unknown,
Long as the living ages roll—
Stay with me till the music here
Mingles with songs the angels sing;
Stay until love at last shall rise
To stand in triumph by its King.
— R. Hare.

vain, nor bring forth for trouble; for they are the seed of the blessed of the Lord, and their offspring with them.”¹

As real people, they will enjoy an abundance of happy employment, while an endless variety of interests and delights will unfold unceasingly before them through the ages to come. Each day will bring its own surprises to increase their wonder at the exhaustlessness of the resources of God.

HEAVEN'S GREATEST JOY

Their greatest joy will be found in the presence among them of their Saviour. The Son of God will personally take up His residence in the New Jerusalem, so that it will then be said: “Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God.”²

Thus will He “make the place of His feet glorious.”³ Today the earth is His footstool;⁴ then it will be His home for all eternity. “And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and His servants shall serve Him: and they shall see His face; and His name shall be in their foreheads. And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever.”⁵

And it will not be a different Lord whom the redeemed shall serve in those days. For ever and ever it will be “this same Jesus,” unchanged with the changing years. The loving Saviour, whose gracious ministry and incomparable sacrifice for men has won Him the devotion of a mighty host from every nation, will keep their hearts’ affection through all eternity. Bright beams of light, full of tender memories, will issue from the wound-prints in His hands and side, and there shall be the “hiding of His power.”⁶

Would you share, dear reader, in the joys of that glory land and meet your Saviour face to face? You may. There is a full and free invitation to you, for “the Spirit and the bride say,

¹Isa. 65: 21-23. ²Rev. 21: 3. ³See Isa. 60: 13. ⁴See Matt. 5: 35. ⁵Rev. 22: 3-5. ⁶Hab. 3: 4.

Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take of the water of life freely."¹

Will you not respond ere you close this book by accepting His gracious offer, yielding your life to His will, and thanking Him for our wonderful Bible that brought the glad news to your heart?

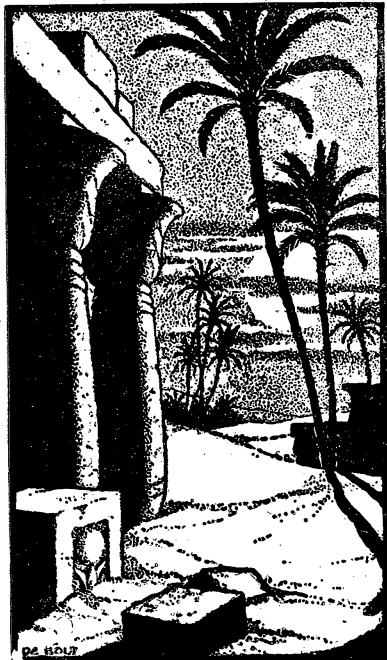
UNDIMMED by distance, and undrowned
In earth's wild carnival of sound,
With power all power of earth above,
Yet gentle as the voice of love,
There comes a call; its tones are clear
To him who hath an ear to hear.

It falls unheeded on the throng
Who press the world's broad ways along.
With tears that only catch the din
That echoes from the haunts of sin,
They hear a thousand voices call,
But miss the one transcending all.

O wanderer in the darkened maze
Of earth's discordant latter days,
Shut from your heart the world's uproar,
List to the call; it comes once more—
It bids you seek a happier home—
"The Spirit and the Bride say, Come."

—L. A. Smith.

¹Rev. 22: 17.



SCRIPTURE INDEX

Gen. 2: 17	44
Gen. 3: 8	28
Gen. 3: 15	28
Gen. 6: 3	28, 79
Gen. 17: 1	56
Gen. 18: 1	28
Gen. 22: 6	151
Gen. 32: 24	28
Gen. 37: 28	151
Ex. 3: 4	28
Ex. 3: 13, 14	43
Ex. 20: 3-17	63
Ex. 24: 12	59
Ex. 31: 18	59
Ex. 32: 15, 16	59
Ex. 34: 6, 7	55
Lev. 11: 44	56
Deut. 4: 13	59
Deut. 5: 22	59
Deut. 11: 21	178
Deut. 18: 15	150
Deut. 28: 1-12	135
Deut. 33: 2, 3	29
Joshua 5: 15	28
1 Sam. 2: 8	22
1 Kings 18: 36	139
1 Kings 18: 38	139
2 Chron. 36: 15	29
Ezra 6: 14	154
Job 13: 15	113
Job 14: 12, 13	132
Job 14: 14, 15	132
Job 19: 25-27	132
Psa. 6: 5	127
Psa. 16: 10	152
Psa. 22: 1	151
Psa. 22: 7	151
Psa. 22: 8	151
Psa. 22: 16	151
Psa. 22: 18	151
Psa. 31: 15	115
Psa. 33: 6	26
Psa. 33: 9	26

Psa. 37: 4, 5	143
Psa. 37: 7	106
Psa. 37: 23	115
Psa. 40: 7, 8	65
Psa. 41: 9	151
Psa. 55: 22	106
Psa. 62: 11	103
Psa. 89: 14	59
Psa. 89: 34	59
Psa. 90: 1, 2	103
Psa. 103: 12	109
Psa. 103: 13, 14	111
Psa. 115: 17	127
Psa. 147: 3	119
Eccl. 9: 5, 6	127
Eccl. 9: 10	127
Isa. 6: 3	55
Isa. 7: 14	150
Isa. 9: 6	25, 104, 150
Isa. 9: 7	104
Isa. 11: 6-9	179
Isa. 26: 3	103
Isa. 26: 4	103
Isa. 33: 24	181
Isa. 35: 5, 6	122, 181
Isa. 35: 10	133
Isa. 37: 14-20	140
Isa. 37: 36	140
Isa. 38: 18	127
Isa. 44: 6	43
Isa. 44: 22, 23	109
Isa. 46: 9, 10	147
Isa. 49: 15, 16	132
Isa. 51: 3	178
Isa. 53: 3-6	151
Isa. 53: 5-12	50
Isa. 57: 20, 21	103
Isa. 60: 13	183
Isa. 60: 15	178
Isa. 61: 1-3	150
Isa. 63: 9	29
Isa. 65: 17	178
Isa. 65: 21-23	183

Jer. 15: 16	99	Matt. 11: 28	103
Jer. 32: 17	104	Matt. 11: 28-30	106
Jer. 33: 3	139	Matt. 12: 11, 12	64
Jer. 51: 37	152	Matt. 13: 44	13
Eze. 4: 6	153	Matt. 16: 15-18	83
Eze. 33: 15, 16	110	Matt. 16: 27	165
Dan. 2: 39	152	Matt. 18: 14	45
Dan. 2: 43	160	Matt. 20: 28	47
Dan. 2: 44	160	Matt. 22: 36-40	65
Dan. 2: 45	160	Matt. 22: 37	46
Dan. 3: 25	28	Matt. 24: 14	172
Dan. 7: 25	157	Matt. 24: 15	152
Dan. 8: 12	156	Matt. 24: 31	132
Dan. 8: 13	156	Matt. 24: 33	174
Dan. 8: 14	157	Matt. 24: 35	22
Dan. 8: 17	157	Matt. 24: 36	174
Dan. 9: 21-23	157	Matt. 24: 44	174
Dan. 9: 24	155	Matt. 25: 1-13	89
Dan. 9: 24-27	153	Matt. 26: 39	35
Dan. 9: 25	154	Matt. 26: 42	35
Dan. 12: 2	127	Matt. 26: 63, 64	165
Dan. 12: 4	171	Matt. 28: 2	37
Dan. 12: 7	157	Matt. 28: 18	103
Hosea 6: 3	165	Mark 1: 14, 15	153
Micah 5: 2	36, 104, 150	Mark 2: 11	121
Micah 7: 18, 19	110	Mark 2: 28	27
Hab. 1: 13	55	Mark 7: 34	121
Hab. 3: 4	183	Mark 8: 36	57
Zeph. 3: 13	178	Mark 10: 21	45
Zech. 14: 4	178	Mark 10: 52	31
Zech. 14: 7	162	Mark 10: 52	121
Mal. 3: 6	43, 59	Mark 11: 22, 23	143
Matt. 1: 23	30	Mark 11: 25	144
Matt. 4: 23	30	Mark 16: 15	81
Matt. 5: 3-12	33	Luke 4: 18, 19	119
Matt. 5: 17, 18	65	Luke 4: 22	31
Matt. 5: 21, 22	64	Luke 6: 38	136
Matt. 5: 27, 28	64	Luke 7: 11-15	31
Matt. 5: 35	183	Luke 7: 14	125
Matt. 5: 44	46	Luke 8: 24	30
Matt. 5: 48	55	Luke 8: 48	121
Matt. 6: 10	178	Luke 8: 54	125
Matt. 6: 30-33	113	Luke 10: 41, 42	113
Matt. 7: 7, 8	136	Luke 11: 13	88
Matt. 7: 21-23	79	Luke 17: 5, 6	144
Matt. 7: 29	147	Luke 17: 14	31
Matt. 9: 36	122	Luke 17: 17, 18	121

Luke 21: 34-36	174	Acts 1: 3	37
Luke 22: 43	118	Acts 1: 4-8	90
Luke 23: 34	35	Acts 1: 8	39
Luke 23: 46	36	Acts 1: 11	39
Luke 24: 19-21	148	Acts 2: 2-4	91
Luke 24: 25-27	148	Acts 2: 5	72
Luke 24: 38-46	150	Acts 2: 21	72
Luke 24: 49	90	Acts 2: 36	39
Luke 24: 52	150	Acts 2: 38	83
John 1: 1-3	26	Acts 2: 39	94
John 1: 14	26	Acts 3: 2-11	91
John 1: 29	109	Acts 4: 12	81
John 1: 49	81	Acts 6: 3, 8	92
John 3: 8	88	Acts 7: 54-60	128
John 3: 16	43, 47, 50, 72	Acts 8: 4	92
John 3: 34	87	Acts 8: 5-8	91
John 4: 24	43, 61	Acts 8: 37	81
John 4: 42	84	Acts 9: 20	81
John 5: 25-29	126	Acts 9: 33, 34	92
John 6: 19	31	Acts 9: 40	92
John 6: 40	124	Acts 10: 38	163
John 6: 69	81	Acts 10: 43	73
John 7: 46	33	Acts 13: 46	155
John 8: 58	36	Acts 15: 11	81
John 10: 18	48	Acts 16: 25	115
John 11: 11-14	126	Acts 16: 30, 31	79
John 11: 13	106	Rom. 1: 16	87
John 11: 25, 26	125	Rom. 3: 23	59
John 11: 26, 27	81	Rom. 3: 24	77
John 11: 43	31, 124	Rom. 3: 31	84
John 11: 44	124	Rom. 5: 1	108
John 14: 1	106	Rom. 5: 6	74
John 14: 2, 3	164	Rom. 5: 8	74
John 14: 6	72	Rom. 5: 18, 19	47
John 14: 13	138	Rom. 5: 20	74
John 14: 16, 17	89	Rom. 6: 23	57
John 14: 21	46	Rom. 7: 12	65
John 14: 23	83	Rom. 8: 3, 4	84
John 14: 26	89	Rom. 8: 26	111
John 14: 27	106	Rom. 8: 28	115
John 15: 7	138	Rom. 8: 32	72, 87
John 16: 7	89	Rom. 10: 12, 13	72
John 16: 13	89	Rom. 13: 11, 12	173
John 16: 27	47	1 Cor. 1: 5	136
John 16: 33	108	1 Cor. 3: 11	83
John 19: 30	36	1 Cor. 10: 4	29
John 21: 3	91	1 Cor. 12: 4-11	94

1 Cor. 15: 3	154	2 Tim. 3: 16	17
1 Cor. 15: 4-8	37	2 Tim. 4: 7, 8	168, 171
1 Cor. 15: 13-19	126	Titus 2: 11	72
1 Cor. 15: 18	164	Titus 2: 13	163
1 Cor. 15: 19	164	Titus 2: 14	48
1 Cor. 15: 51, 52	165	Heb. 1: 3	39
1 Cor. 15: 51-55	130	Heb. 1: 14	111
2 Cor. 4: 18	115	Heb. 2: 3	79
2 Cor. 5: 15	71	Heb. 2: 9	67, 72
2 Cor. 5: 19	27, 44, 72	Heb. 2: 14	30
2 Cor. 5: 21	49	Heb. 2: 18	111
2 Cor. 7: 1	56	Heb. 4: 15	66, 111
2 Cor. 8: 9	136	Heb. 4: 16	112
2 Cor. 9: 15	51	Heb. 7: 25	74
2 Cor. 11: 24-28	115	Heb. 7: 27	48
2 Cor. 12: 9	122	Heb. 8: 10	55, 67
Gal. 1: 4	48	Heb. 9: 14	47
Gal. 3: 13	49	Heb. 10: 12	155, 164
Gal. 3: 16	28	Heb. 10: 13	164
Gal. 4: 4	30	Heb. 12: 2	33
Gal. 6: 7, 8	57	Heb. 13: 5	113
Gal. 6: 9	165	Heb. 13: 8	43, 59
Eph. 1: 3	136	Heb. 13: 20	104
Eph. 1: 6, 7	77	James 1: 5	136
Eph. 2: 4-8	77	James 2: 5	136
Eph. 3: 20	138	James 2: 10	57
Eph. 4: 11, 12	94	James 4: 2	138
Eph. 4: 13	94	James 5: 8	168
Phil. 2: 6-8	51	James 5: 16	139
Phil. 2: 7	44	James 5: 17, 18	139
Phil. 2: 8	67	1 Peter 1: 10	17
Phil. 3: 20	165	1 Peter 1: 11	17, 29, 49
Phil. 3: 21	165, 181	1 Peter 1: 12	49
Phil. 4: 6, 7	117	1 Peter 1: 13-16	56
Phil. 4: 19	144	1 Peter 1: 18, 19	50
Col. 1: 16, 17	26, 165	1 Peter 2: 21	58, 73
1 Thess. 4: 13-17	131	1 Peter 3: 18-20	28, 51, 74
1 Thess. 4: 16	165	1 Peter 5: 4	168
1 Thess. 4: 17	165, 177	2 Peter 1: 4	135
1 Thess. 4: 18	131	2 Peter 1: 19	150
2 Thess. 1: 7, 8	168	2 Peter 1: 21	17
2 Thess. 2: 1-4	170	2 Peter 2: 9	110
2 Thess. 2: 8	164	2 Peter 3: 3, 4	172
1 Tim. 2: 3-6	71	2 Peter 3: 9, 10	168
1 Tim. 2: 6	48	2 Peter 3: 13	177
1 Tim. 4: 1	172	1 John 1: 5	43
2 Tim. 3: 1-5	171	1 John 1: 9	83, 108

I John 2: 1	111
I John 2: 2	67
I John 3: 22	135
I John 4: 8	43
I John 4: 14, 15	83
I John 5: 14	139
Jude 14, 15	168
Jude 24	110
Rev. 1: 5-7	169
Rev. 2: 3	39
Rev. 2: 6-8	39
Rev. 2: 12	39
Rev. 2: 14	39
Rev. 3: 20	84
Rev. 5: 13 ^{Rev.}	178

Rev. 7: 16, 17	181
Rev. 11: 15	164
Rev. 13: 3	172
Rev. 13: 4	157
Rev. 18: 7	172
Rev. 20: 4	177
Rev. 21: 2	178
Rev. 21: 3	183
Rev. 21: 4	133, 179
Rev. 21: 11	178
Rev. 22: 2	181
Rev. 22: 3-5	183
Rev. 22: 16	73
Rev. 22: 17	71, 73, 184
Rev. 22: 20	40



